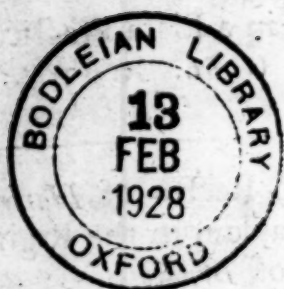


SUBMISSION
TO THE
Righteousness of God.
OR THE
NECESSITY
OF
TRUSTING to a Better Right-
eousness than OUR OWN,
Opened and Defended, in a Plain Practical
Discourse upon R O M. X. 3.

By *BEN. JENKS*, Rector of *Harley*
in *Shropshire*, and Chaplain to the Right
Honourable the Earl of *Bradford*.

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T O T H E
R E A D E R.



TO see the Faith of Christ Assaulted and Attack'd; not only, (as when it first set out,) by Open Adversaries and Professed Infidels; But by such as Lurk within the Church, and pass under the Christian Name; is enough to raise every Believer's Indignation, that would not be a Traytor to his own Professed Religion.

And for my Appearing as I do, as this time, I may ask all that know the Publick, and those violent Efforts which have been made by a Party among us, who are no true Friends to S. Paul's Doctrine, as David did Eliab, 1 Sam. 17. 19. What have I now done? Is there not a Cause?

Indeed the Cause which I take upon me here to maintain, as it deserves, so it has, many much better Champions. But yet, I hope, it may receive no Detriment from my Concern in it: When it shall appear, That one of such small Accomplishments has yet so much to say for it. And truly that which is of God needs little of Man; Where holy Scripture shall but be heard. But whoever they be, that can make light of what is spoken by the Lord; are not

*like to Regard what is said by the best Christian, or by the greatest Scholar in the World. No, The lofty Opinion which they have of their own Sufficiency, makes 'em so Assuming; to Dictate, as Oracles Infallible, to all the World; yea and to Model all the Word of God; and Teach men more by a few Words, in Seven Minutes, than any one that Labours in the Word and Doctrine, shall do in Seven Years. Alas, we Darken the matter: But they make it Plain: Plain indeed, That they would Explain the Faith of our Lord, quite out of the Church, and out of the World. Though they will not suffer us to Recede a tittle from the Express Words of Scripture; when 'tis their Pleasure: Yet let us but offer to hold them so to it; And then, 'Tis none of God's Word, but only our Sense: And what reason have they to be Determin'd by that? Their own Reason, as the Candle of the Lord, they are ready to fall down and Adore. Not remembring, That still 'tis but a Candle; And so Diminish'd since the Fall, as to Dwindle in the Socket. And all the Candles upon earth must never offer to Vye with the Sun in the Heavens: Nor can they with all their Light united together, ever make such a Day, as he alone does make. Yet will they not give the Father of Lights leave to Reveal any thing, but what their Reason can Fathom, and grasp, and easily deal with. And if they abide still peremptory by it, That what's above our Reason to Conceive, is above our Faith to Believe: (Keeping strictly Tenacious of that Maxim,) they must turn such Scepticks, as to Disbelieve, not only the Infinite, Eter-
nal*

nal Being of God; but the very Frame and Union of their own Souls and Bodies; and a hundred Incomprehensibles in common Nature, just before 'em; which will so Baffle 'em, That they shall never be able to Resolve Nicodemus's Question, How can these things be?

Though it's true, Men are not to pull out their own Eyes, because these cannot see quite within the Heavens; Nor Renounce their Understanding, because it is not Infinite, to parallel his that gave it. For Reason in its own Sphere, is an excellent Guide: and as far as it Demonstrates, we may be Certain. But then there are Demonstrations of the Spirit, as well as of Reason: And I hope, Those shall be allowed Superior to These. For though the Spirit of a man knows the things of a Man: Yet the things of God knows no man, but the Spirit of God. 1 Cor. 2. 11. But even these things, some notwithstanding, would be thought as able to Master, as any thing else. And where they are Above them; Even for that Reason, they'll take leave to Reject 'em: Nor think it enough to pass by 'em; But they must also cast their Scoffs at 'em: and Blunder on still, even as much as that Ruler of the Jews did; Joh. 3. concerning Regeneration, and the other Doctrines of Faith, thereon dependant.

But what Christians indeed can they be this while, that were never Born of the Spirit of Christ. Nor by that Spirit and Faith conjoined to the glorious Head of Christians? Tea what part are they like to have in Regeneration, or in Christ himself; that seem neither to know nor to care, Whether there be

any Holy Ghost; by whom alone they can be so Renewed and United? And instead of Seeking to Partake of him, are readier to do Despight to him? And how can we ever believe them to be Led by that Spirit, which they have the Foreheads to Mock and Blaspheme? Let them pretend to be never so Good; I cannot admire the Goodness of those men, that are for Tearing up the very Roots, upon which all true Goodness should grow. Rather do I admire their Confidence, to pretend either to Goodness; or to the Christian Name; who set so Light by that Blessed Spirit, which makes all the true Christians that are in the World.

How allowable soever it might be for Heathens, who knew no better, To set up Natural Light above all: Yet when such as have the Blessed Gospel, cannot forbear to Burlesque and Expound it even all away: They may look for the heavier Sentence from him, with whom they make so Bold. When one of his great Indictments now against the World, is of Sin; Because they Believe not in him. Joh. 16. 19. Though this they may not think fit to reckon among their Sins: Yet is it, indeed, the great Leading Sin; that threatens them with a dreadful Doom; If they do not mend their Creed, as well as their Morals; and make better Friends with the Son of God; and acknowledge his Deity, and beg his Mercy; and look to be Pardoned and Saved by his Merits. But O how far are they from this, whose Confidence of their own Opinion rises so high, as even to give Desiance to all that dare but make any question of it, Whether they may not be Deceived?

'Tis

'Tis true, They had a Noble Master here in England, for one of their Founders ; Whose Writings we know : And some of his Dying-words to his Children, (I have heard,) were to the same tune : Saying, " They talk of Trusting in Christ for Salvation : But I would have you to be Virtuous ; " and Trust to your Virtue , to make you Happy. Tet after the little Brokers and Well-willers here to the Cause, have been fetching from their Factors beyond Seas ; and also drawing from the Stock of this learned Deist at home ; Notwithstanding all the Helps they have, and all the Pains they take ; Never are they like to find a quiet Trade, and good Success ; As long as the Gospel lies but open, and so Clear against them : Unless we should put such an unreasonable Value on their Reasonings ; as to hearken to them, more than to our Lord himself, and all his own Inspired Messengers.

Such as set up their New Fangles, instead of the Faith once deliver'd to the Saints ; and not only Vilify, but even Nullify the Grace of Faith ; and while they make such a Scorn of others Systems ; and pretend to give us a Pandect of the Christian Doctrine : Either quite leave out Faith, as an Ingredient of little or no Use : Or if they cannot for shame omit the Mention of that, which the Gospel all along so much Inculcates ; yet speak of it , so Sparingly or Triflingly, as if 'twere Needless to Insist upon it ; and we might ev'n do as well without it : Or call that the Justifying Faith, and a Faith as much as is Needful for any, to make them Christians, which is indeed a Believing no more than the

Devils do; No more than any Hypocrites, Unregenerate persons, and Impenitent sinners may Believe, viz. That Jesus of Nazareth is the Messiah. (*A Stingy, Hide-bound Faith; by which they shall not be oblig'd to Believe, either his Incarnation or Satisfaction: Nor so to Degrade themselves, as to put all their Trust in him; and to look for their whole Salvation from him.*) And when they take upon 'em, to Enumerate all the Benefits we have by our Blessed Saviour; Speak not a word of his Merit, or Redemption through his Blood: No, but rather deny his Death to be in the Room and Stead of Sinners; and Depend not on the Blood of God, to make their Peace, and Reconcile all things to Himself: And while they are such busy men, to Ruin their own and others Comfort and Salvation, would be thought yet the Only Christians: Our Church (Hom. of Salv.) will not allow 'em to be so much as Christians at all. When it tells us, [That this Faith in the Merits of Christ's precious Blood, as the true Cause of Justification, the holy Scripture teacheth us: This is the strong Rock and Foundation of the Christian Religion. This doctrine advances and sets forth the true Glory of Christ, and beats down the Vain-glory of Man. And this whoever denies it, is not to be accounted a Christian man.] Therefore what a late Writer would intimate, That the Remonstrant Party is supposed to be the Greatest part of the Church of England, and a Semi-Pelagianism now the common Mode: I will suppose to be a Great Slander: Because I cannot think the main
Body

Body of our Clergy to be guilty of such Prevarication and mere Sham; To Subscribe, and signify their Consent to Articles and Homilies, as Sound and Wholsome Doctrine; which they Believe in their hearts to be False and Rotten.

Tet am I sensible, That some things which I here plead for, against the common Enemies, offensive to our Church, will also grind upon other persons within it; whose Learning and Worth in themselves, as well as their Station and the Dignity of their Places, I cannot but Honour. And this Signification of my Dissent from them, is so far from gratifying any humour of Contradiction in me; that I find it really pain and grief to me. But where we see so Darkly, and Know but in Part; Mistakes are no more than what may be expected on either side. And whether they on the contrary part, or I be in the right, all Readers will take their Liberty to Judge, as shall appear best to themselves. However I Believe; and therefore have I Spoken, the very Sense of my Soul: and not Hastily, upon first Thinking of the matter: But as the Result of long Search, and deep Consideration, and much Trouble and Diligence, to Compare and Weigh what's said on both parts. And now I see my Obligation, in so good a Cause, wherein I have had so Near and great a Concern, To Testify the Gospel of the Grace of God. As the Apostle speaks, Acts 20. 24. and to break Silence with the Psalmist, 71. Psal. 15, 16. My mouth shall shew forth thy Righteousness, and thy Salvation all the day: For I know not the numbers thereof. I will go in the
Strength

Strength of the Lord God, I will make mention of thy Righteousness, even of thine only.

I must confess, That when first I set out for a Preacher, I did appear, (after the then Mode of a prevailing Party,) a Stickler for Pelagius: And what I wanted in Skill, I made up in bitter Zeal, against all that asserted and advanc'd the Faith, which then I was for Running down; And that not only as empty of Truth, but full of Absurdity. And though I saw Scriptures, and Articles, and Homilies, all standing in my way: Yet being newly come from the Fountain of Learning, and observing which way the Stream ran there; and under what extreme Odium was every thing that heard Calvinistical; (Though never so much the express Doctrine of the Church of England;) And knowing what great Names I had then, to Credit and Strengthen my Cause; and proud also of some Arguments, wherewith I thought my self able to Defend it: Thus I drove on for a while, in my new Province: Till it pleas'd the gracious God, (who knew what need I had to be Humbled,) in the midst of perfect Health, and all the Favour of men, and Prosperity of the World, to throw me down under great and sore Troubles of mind, and Doubtings of my State, and Dread of his Wrath: Where for a long while I lay, refusing to be Comforted: Yet all that time, not intermitting the Work of my Place: But was rather more Concern'd and Sedulous in it: and (I thought,) more assisted and fitted for it, than ever before. And in that School of sharp Discipline, did I learn of my Heavenly Teacher,

Teacher, the Doctrine of Faith ; which ever since I have made Conscience to maintain with all my strength. And as I dare not, (upon any Temptation whatsoever,) offer to Oppose it my self : So it touches me in the most Sensible part , to hear any Contempt signified against it by others. For there I take the Old Man to be up, Se Defendendo : And I cannot but look upon the Pelagian Sentiment, (in the point I oppose,) as the very Dictate of corrupt Nature ; and every Unconverted man, more or less, to be Leavened with it. So does it claw Fallen man , with a good Opinion of himself ; To make him believe, either that he needs no Conversion ; Or that he is man Sufficient, to do all belonging to it at his own Pleasure. And though I dare not affirm every Arminian to be Unconverted ; (No, I am willing to hope better of many : yea and where I see Fruits of Holiness in any, I will conclude , That there is the Root of the matter ; However his Opinion and mine, in some things Controverted, may differ :) Yet must I needs declare my very great Wonder, That any man in the World, who has ever known the Grace of God in truth, should not be filled with the highest Admiration of that Grace ; and instead of offering to Dissemble and Cloud it, should not rather be most Free and Forward to Ascribe all to it ; and see how Little or indeed Nothing it is, that a man Contributes to Turn the Scale , and make himself to Differ. Whenas the Gracious God looks upon us in our Blood, to bid us Live : Tea Quickens us, even when Dead in Trespasses and Sins. And till he came with an Over-

Over-ruling Impetus upon me ; I know too well, that all my own Power, was only to Withstand the Work : And it would never have been done, if it had not been the Lord's own Doing. Herein then my own Experience makes me heartily Subscribe to the Tenth Art. of Free Will. [That the condition of man after the Fall of Adam is such, He cannot Turn and prepare himself, by his own natural Strength and Good works, to Faith and Calling upon God : And that we have no Power to do Good works, pleasant and acceptable to God ; without the Grace of God preventing us, that we may have a good Will ; and Working with us, when we have that Good Will.]

Now if in sticking so close to the Articles and Homilies of the Church ; (which I am sure I do ; as I really believe I also do to the Gospel of our Lord ;) I must be fain to Dissent from some Fathers and Sons of the Church : Yet is it no small Relief to me, That I have with me, not only all the Reformed Churches abroad ; But (as far as I can learn,) all the best Bishops, and the greatest Worthies, that ever Presided over this Church, for Zealous Defenders of this Faith. So that if I labour under Mistakes about the matter whereof I Treat : (as I know who will think I do :) I have the good Hap to be Mistaken with the Greatest and Best Company in the World. 'Tis worthy to be observed, what the Archbishop's Chaplain, at the beginning of the Century now revolving, says in his Preface to the Articles, The Church of England is not in Religion Changed, or Variable like the Moon, nor affects

affects Novelty or New Lessons : But holds steadfastly and Conscionably that Truth, which by the Martyrs and other Ministers in this last Age of the World, has been Restored to this Kingdom, and is grounded upon God's written Word, the only Foundation of our Faith. *And indeed the Opposite Doctrine durst scarce peep out here since the Reformation : Till in the Reign of K. Charles I. it began to shew its Head with some Assurance : And in the Reign of K. Charles II. it grew more Rampant, As not only the Court, but Academic Mode ; and the almost only way then of Preferment ; For Preachers and Writers to inveigh against the Doctrine of the Articles, which they had solemnly Acknowledged, all and every one, agreeable to the Word of God ; and scarce endure so much as the Title, to have 'em Call'd Articles of Religion : As knowing the Religion to be Chang'd, since the Articles were made. And they might also know, the Sentence of Excommunication to belong to them ; according to the Fifth Canon ; as Impugnators of any of the Thirty nine Articles, Establish'd in the Church of England. But where I cannot hope to Convince such as these ; Nor pretend to Instruct any Rabbies of the Age : I intend this plain Discourse for the sake of those Unlearned, who need, as much as any else, to be Established : Yet may be rather Shaken and Disheartned, than Edified or Setled, by the contrary Doctrine, vented under some Big Names ; and Backt with some Plausible Allegations. But of these Teachers, I shall not make bold to speak the hard things which some others do ;*

do ; nor here offer them any Reprimand ; But only to mind them a little to Consider, How the Right Reverend Bishop Hall, (whose name and memory leaves so sweet a Savour to all good men,) Capitulates with Arminius, upon his Upstart Doctrine ; (7.Ep. 6. Decad.) If it be Truth thou Affectest, What alone ? Could never any Eyes, till Thine, be bless'd with this Object ? Where has that Sacred Verity hid her self thus long, from all her careful Inquisitors ; That she now first shews her head to thee Unsought ? Has the Gospel shin'd thus Long and Bright, and left some Corners unseen ? Away with all New Truths : Fair and Plausible they may be, Sound they cannot. Some may Admire thee for them ; None shall Bless thee.

*These [Some,] may agree with the Church, Art. 11. To think it a Doctrine full of Comfort, indeed, That we are Justified by Faith only. But to Believe it also a most Wholsome Doctrine, There they leave her. Unless they can fetch themselves off, with that New Notion of Faith, (they seem so Fond of, and so Hot upon ;) which helps to Establish Justification by Works ; even at the same time, as they profess the Doctrine of the Church, That it is only by Faith. And how is this, but by the fine Equivocation of making Faith and Works to be all One ; And taking Faith only for Faithfulness, or sincere Obedience ? Nay a certain Clergyman (of strange Confidence, and seeming Ignorance of his own Church's Doctrine,) in a Folio Dedicated to his Metropolitan, (in the late K. Charles's Reign,) Defines the Justifying Faith, which S. Paul speaks so
much*

much of, to be nothing but the Christian Religion : And Justification by Faith, nothing but an Adhering to, and Practice of, Christian Religion. And this he counts not enough yet, but soon after adds, That the Law of Faith demands much more, than the Law of Works did. (Bestowing a great deal of Railing and Scoffing upon all that are contrary minded.) And after him, a Greater man, and much more Wise and Modest, yet calls this Faith, Our Observation of the Laws of Christ. And the entire Condition of the New Covenant; Comprehending all the duty which it requires. And this seems to be the Prevailing Notion among all the Writers of that new Stamp.

Now do I Bless God for the Scriptures, and particularly S. Paul's Epistles: from which I can easily gather up a Satisfying Notion of Justifying Faith: When these men, methinks lead us into a Wood; as if they had a mind only to Darken a Plain matter, and Amuse and Lose the Reader. And while they Confound Faith with Works, and make no difference between Believing and Obeying; what do they but take away all distinction between the Cause and the Effect? And may as well tell us, That the Sun in the Firmament, and the Fruits upon the Ground are one and the same: Or that a man's natural Life, and all the Actions produced by that Life, are the same. For Faith works by Love; and is shew'd by good Works; As the Sun helps to produce Fruits, and the Life to perform Actions. It does indeed virtually include Obedience, and is the Principle of it. But yet I cannot call it the very Obedience it self. For
Essence

Essence and Properties still use to have a distinct
 consideration: Though the truth of that may better
 be known, by the Workings of these: Yet still, 'Tis
 one thing, What the true Justifying Faith is; and
 another thing, What it does Effect, where it is.
 Now some that take pains to prove, That to be no
 true Faith, which works not a Holy Life, do only
 tell you, What Faith is not: To guard it from the
 Abuses of rude Pretenders: But they say nothing
 at all, What it is, to the Establishment of any
 true Believers: As long as they Conceal or Deny,
 Faith to be the Soul's Relying and Trusting on the
 Merits and Satisfaction of Christ Jesus for Pardon
 and Salvation: Nay while they hold you in hand,
 (by the Drift of all their Discourses on Faith,)
 That Right Believing is nothing else but Holy Li-
 ving; and that no Faith, but Evangelical Obedi-
 ence, or a Godly, Righteous and Sober Conversati-
 on, (which we grant, is the necessary way of Sal-
 vation; and a Superstructure that must be built up-
 on Faith's Foundation: That nothing else) will
 ever avail to Justification, i. e. (directly opposite
 to the Apostle,) That we are Justified by Works,
 and not by Faith. And here their Assurance and
 Swaggering grows to such a height; that they seem
 to carry all before 'em. And had we not better Au-
 thority and stronger Conviction, wherewith to Con-
 front their words and Reasonings, We must even
 give up the Cause; and Own our Silly Mistake. But
 when we come to Consult Scriptures; the Unani-
 mous Confessions of the Reformed; the positive De-
 terminations of our own Church; the Consciences
 of

of the Best men; and the Experiences of all true Believers in the World; Then we cannot but stand amazed at the Audacity of some Church-men, and Protestant Writers, That they should so coarsely use their own Church; and so fiercely let fly at the Protestant Religion. And from such I shall not be much startled to hear Antinomian: which I know they can throw, as a hard word, at the heads of some that least deserve it. When really the mad rage is at another thing, that sounds like it, [Anti-Arminianism :] This is meant; Though less nam'd; because the other sounds more Invidious.

But indeed, They that make Believing Insignificant; where there is but the Probity of Living, thus stand ready to Surrender the great Articles of our Faith, to any Jews, Turks and Infidels: Provided they lead but a Good Life; or what they are pleas'd to call so. And then Tully and Seneca may do ev'n as well as S. Peter and S. Paul: And we must not regard our Lord Jesus, when he is so positive, Joh. 8. 24. If ye Believe not that I am He, you shall dye in your Sins. I will not say, They would bring us back from Christ to Moses again: For indeed it is from Christ and Moses both, to the old Pagans; that had but the Light of Nature: which these now so cry up, and Magnify above the Law and the Gospel too. And at the same time, How do they Run down the Doctrine of our Church? Which teaches us, (Art. 18.) They are to be had Accursed, who presume to say, That every man shall be Saved, by the Law or Sect which he professeth; So that he be diligent to frame

his Life according to that Law, and the Light of Nature.

But though I grant, (and in the following Discourse, shall make appear, to all Abusers of our Doctrine,) That any Presences to Good Faith, without Good Life, are a dangerous Cheat, and scandalous Hypocrisy: Yet we must not therefore Jumble and Confound the Nature and Distinction of things, to make Credenda and Agenda Terms Synonymous: Nor dare to give God the Lye, in refusing to Believe the Record which he has given of his Son. 1 John V. 10, 11. That he has given to us Eternal Life: and this Life is in his Son. Tho we might pretend to Live as well, without that Belief: Yet still must we Abide by what is Written; and throw all our Faith and Religion upon the Holy Scripture-Revelation. And whoever Deride such Credulity: we shall at last find that to be the best-grounded Religion: When 'tis not, What this man says, or what the s^cother Magisterially lays down; But what the Lord says, and How he has Determined; To which we must stand, And by which we must be Doom'd: And therefore should not suffer our selves to be carried about with every Wind of Doctrine; As this or that proud Wanton Opinionist Dogmatizes or Dictates: Nor let all the World ever Unbinge or Shake us out of that, which we find plainly Fixt and Settled in the Gospel of Truth. No; Even he that was for becoming all things to all men, that he might Gain some; yet would not Heal and Accommodate between Christ and Be-lial. And however, in Lesser matters, (as to Rites

Rites and Ceremonies, and such things Indifferent, as strike not at the Faith of the Gospel,) we must not be Stiff and Pugnacious: but bear one another's Burdens, and Forbear one another in Love: Let when the Foundations are Undermin'd, on which the Church it self, and all our Hopes and Happiness are built; We cannot think fit then to be seeking the Commendation of Mild and Gentle; For giving up to such Supplanters of the Gospel, that which should be Dearer to us all than our Lives. For Easiness here will not Become us; where Faithfulness infinitely Behoves us. No, We must not, for what they call good Humour, Nor out of Complement to every Pretender, Renounce the Faith of Christ, nor Dye in our Sins. For if we lose the Faith; it's doubt we shall Lose somewhat else along with it, and Good Conscience will go after it. Nay the Apostle tells us, 1 Tim. i. 19. This is thrown Overboard, before the other is Shipwrack'd.

And 'twere well, If they that exclaim so much of others Loose Tenents, had a little more Humility and Patience, to Examine their own. For they are not ever accounted most Honest, that call by the Hard Name first. Nor are the violent Pleaders for Holiness, always found the most Holy Persons. They do indeed, but the more Awaken Suspicion; when their own Mouths so much Extol themselves. But for all their boasted Ingenuity and Probity; Let them be never so Righteous and Good; (Instead of Envyng, we wish they were still more so:) Yet are we not to be Awed by the Learning of one, nor by the Confidence of another, no, nor by the
(a 2) seem.

Seeming Honesty of a Third: When in the great matters of Salvation, We see, how Learned men may be in the Dark; And Confident men shamefully out; yea and Good men under foul Mistakes: But we are sure, That God's Word can never Misguide us. And if we come there but Honestly and Humbly, To learn his Will, and our Duty; We may rest assur'd, That we shall not Err in any Needful point, to our Undoing. And though we must not expect now to be above all Ignorance and Misapprehensions: yet thus shall we be Secure from all Damning Errors, and Destroying Delusions. And that is a Satisfaction, as much as we can hope to attain in this Life: Wherein also we may Acquiesce, as Sufficient for our present State: and not covet to be wise, above what's written; Nor think to be Righteous Overmuch; or to be Justified by a Righteousness, beyond what the Holy Scripture declares Necessary to our Justification: i. e. The Righteousness of our Lord Jesus Christ, apprehended and Applied by our Faith. Which I think, I have reason to call a Better Righteousness than our Own. And they that do not see any Reason or Need that they have to Look after it, and Rely upon it, I am sorry for 'em: And (in a way further than themselves seem to desire,) I pray the Lord to have Mercy upon 'em.

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A DIS-

DISCOURSE

U P O N

ROM. X. 3.

For they being Ignorant of God's Righteousness, and going about to Establish their own Righteousness, have not Submitted themselves to the Righteousness of God.



THE grand Enquiry that most of all concerns every Sinful man, is How he shall come off, and obtain Peace and Acceptance, with the Holy Offended God. Though Secure Sinners trouble not their heads about such matters; But seem to be in more care, How they shall keep Conscience Asleep; than what they shall Answer, when brought into Judgment: Or they take up with some Random Hopes of the Divine Mercy; without consulting the

Submission to the

the Divine *Revelation*, to inform themselves upon what *Terms* that Mercy will be Dispensed: Yet whoever is not *Stupid and Dead in Sin*, but Awaken'd and *Conscious* of his Guilt; must needs have a *Thoughtful Heart*, *Wherewithal to Appear before the Lord*; What to Plead, and how to Bear up, at the *Righteous Tribunal* of the Judge Eternal.

'Tis not to turn the Head another way; or put the *Evil day far from us*; 'Tis not to Hide in the *Thickets* of *Worldly Concerns* and *Fruitions*: Much less, to go and indulge to vain *Pleasure*, and get into *Jolly Company*; and there think to Eat and Drink, and Sport and Rant it away. Ah Lord, What *Physick* is this for the *Afflicted Conscience* of a *Sinner*? The poor *Disquieted Soul* is not so to be still'd with idle *Diversions*. But when the great *Trial* is yet to come; The great *Care* is, What *Defence* then to make; and How to *Escape*?

That *Righteousness* is *Needful* for the purpose, I take all to be agreed. But what *Righteousness* will serve the turn, and which *Sort* we had best Trust to; The several *Pretenders* to *Righteousness* cannot so easily hit it off. Now one of the best Teachers, from whom we may learn the certain Truth, I think I have here fix'd upon: *S. Paul*, who so *studiously* Discusses this Point; and to the good Satisfaction of all, but his *Natural man*; with whom it sticks so hard, he cannot Swallow that doctrine of *Faith*, upon which the Gospel of our Lord hangs so much,

Righteousness of God.

as even the whole of our *Tide* to the Kingdom of Heaven: Nay, he applauds himself in it, That such *Camels* will not down with him; As that Jesus is the only Begotten Son of God; And that *Believing*, we may have *Life* through his *Name*. The Righteousness of *Works*, that he understands well enough. But this Righteousness of *Faith*, he knows not what to make of: Nor will he ever be persuaded, to go out of *Himself*, and Depend upon *Another*: which he counts so much *Below* him; and such a *Scoop* and *Condescension*, as he cannot away with. And of the very same Temper and Stiffness still, even to this day, are multitudes called *Christians*, as well as the *Jews*, whom the Apostle here censures; *They being Ignorant of God's Righteousness*, &c. —

He shew'd the mighty Concern that he had for this People, his Countrey-men, *ver. 1. Brethren, my hearts desire and Prayer to God for Israel is, that they might be Saved.* Their Salvation lay very near his Heart: And he was afraid they should Miss it; by taking the Wrong way; and building all their Happiness upon such a *Bottom*, as would never bear the *Fabrick*; but utterly Fail 'em. Nay he seems to make the saddest *Imprecation* upon himself, for their sakes. *Chap. 9. 3. I could wish that my self were Accursed from Christ for my Brethren, my Kinsmen according to the flesh.* Why, what was the matter with 'em? And where was the Danger, that so Threaten'd them? Were they such *Wicked Li-*

vers, as to be notoriously guilty of *Scandalous Immorality*? No, it should seem the quite contrary; That they were such as took care of their *Souls*; and minded, and followed the *Service* of God. For, (saith he, ver. next before,) *I hear them Record, that they have a Zeal of God.* They are for his Worship and Glory: Nay, they *Stick* for Obedience to his *Law*; and with good Intention, and upright Conscience, they defend *Probity* and *Piety*. And what then would you have more? Suppose, they labour under some *Mistakes*, and those in *Fundamental Points* of Faith; (as you account 'em;) Yet why cannot you let them alone; When they be *Sober*, *Honest*, and *Religious* men; that Seek after God, and have a *Zeal* for him? Yet this would not Satisfy the *Apostle*: He could not think it yet Enough: when he knew them so to Err in the *Principle*; as was enough to set them out all the way: And that they oppos'd the *Honour* of God, to the *Son* of God; and oppos'd the *Observation* of the *Law*, to the *Faith* of Christ.

Whence I shall take up this Note by the way, That we ought to be Concern'd for our Friends and Neighbours, who lye under *Damnable Errors*; Though they may be men of Good Carriage, and commendable *Conversation*. (However, our great care must be, To Convince and Reclaim the *Vicious* and *Ungodly*; let them be never so *Orthodox*, and Sound in their Opinions: Because the *Right Thinking* will never bring a man to Heaven, without *Holy Living*:

ving: But 'tis most evident, That *Presumptuous Sinners*, and *Workers* of Iniquity are in the Wide way to Ruin; Let them *Fancy* or *Believe* what they will:) Yet if a man of *Vertuous Manners*, go to set up *Pernicious Errors*; and plead for a *Jewish* or a *Paganish* Doctrine; that *Reviles* and *destroys* the Faith of *Christ*: Here I am for reading that as an *Interrogative*; 2 Cor. II. 10. *Could ye well bear with him?* Or an *Irony*; It's bravely done, to bear with such a one! When we ought not to hear or suffer our Holy Faith, and Religion to be so *Slurr'd* and *Undermin'd*. For if the *Foundations* be *destroy'd*, what can the *Righteous* do? Psal. II. 3. How shall we *Build our selves up in our most holy Faith*; when the *Bottom*, on which we should lay the *Superstructure*, is taken away? Now God's *Vineyard* is not only *Wasted* by the *Boar* out of the *Wood*; and *devoured* by the *Wild Beast* of the *Field*; Psal. 80. 13. But the *Foxes*, even the *little Foxes*, *Spoil the Vines*. Cant. 2. 15. The *Sly Seducers*, as well as the *Profligate Livers*, are *mischievous* to the *Church*, and to the *Gospel* and *Kingdom* of our Lord *Jesus*. Yea the *Subtile Foxes* may do more *Hurt*, than the great *Ravaging Brutes*: Because, (for their pregnant Parts, ready *Elocution*, and *plausible Carriage*,) *Less Suspected*; and *Looking* not only *Honest*, and *Well-meaning*, but *Good* and *Praise-worthy*. And be it the most *Eminent* man upon *Earth*, Nay, an *Angel* from *Heaven*, that preaches another *Gospel*; Our *Apostle* is so far from having

him *Tolerated*; that he pronounces him *Accursed*. Gal. 1. 8. Why, What need such Heat and Vehemence? If a man think he can gain the same *End* another *Way*; and obtain Heaven by the practice of his *Vertue*; as well as you by the exercise of your *Faith*? Yea, he may count to do it more Surely: Because his *Vertue* is a *Reality*; and your *Faith* may prove but a *Fancy*. Yet this could not content the *Apostle*: But he is under a mighty Concern, to set men Right, as to the *Faith* of Christ: Though they had a *Zeal* for God. And sure then he thought *this* would never serve the turn, without *that*. Nay he knew, by *Experience* in his own case, that it would *not do*. For before his *Conversion*, he could say, That he had *lived in all Good Conscience before God*. Acts 23. 1. Nay, that *as touching the Righteousness of the Law, he was Blameless*, Phil. 3. 6. No body could object any thing against him, for a *Wicked Liver*. Why, What then was *Lacking* yet? And what *Need* of his *Conversion*? Indeed according to the opinion of some, I see no need of it at all. For he being a *Moral* upright man, of a *Virtuous* and *Pious* Life; he had already all that was *Needful* to *Salvation*. Nay, before his *Conversion*, they may take him to be a *Wiser* man, and in a *Better* condition: As having then all the *Ingredients* of their *Religion*; Whatever they reckon *Necessary* to make one *Happy*; *Good Conscience*, and *Providence*, a *Sober* Life, all commendable *Behaviour* towards men; yea, and a *pious* Care

for

for the Service of God, according to his Understanding. But afterwards, he is up in the Boughs, and all for Revelations, and Mysteries; and such Spiritual Notions, and unintelligible Conceits; as in others, they call Cant, and Glibberish, and Whimsies. When he talks so much of the Wisdom of God in a Mystery. The Mystery of Christ. And this Mystery, Christ in you, the Hope of Glory. His being the Express Image of his Father's Person. The Fulness of the Godhead dwelling in him Bodily. The great Mystery of Godliness, God Manifested in the Flesh. The things of God, Revealed by his Spirit. God shining in our Hearts, to give the Light of the knowledge of his Glory, in the Face of Jesus Christ. The holy Scriptures being able to make one Wise to Salvation, through Faith which is in Christ Jesus. The Father's Chasing us in Christ, before the foundations of the World; (not because we were, but) that we should be, Holy; and without blame before him in Love. God's Saving us, and Calling us with a holy Calling; Not according to our Works; but according to his own Purpose and Grace, given us in Christ Jesus, before the World began. The Righteousness of God without the Law, by the Faith of Jesus Christ. Being deliver'd from the Law, to serve in Newness of Spirit. Christ being made a Curse for us, to Redeem us from the Curse of the Law. God Justifying the Believers on Jesus. Counting Faith for Righteousness, to him that Worketh not. Laying no Foundation, but Jesus Christ. Rising from the dead, that Christ may give us Light. Being in the Spirit;

In Christ Jesus. And Christ being Formed, and Living, in us; and Dwelling by Faith in our hearts. Having Redemption, and being Justified, through his Blood. Accepted in the Beloved. Having Boldness, and access with confidence, through the Faith of him. Being saved by Grace, Through Faith; and that not of our selves, but the Gift of God: Not of Works, lest any man should boast.]

When they see him so full of this (to them) Wild *Enthusiasm*; and running o're with such Sublime *Nonsense*: Do not our Solid Reasoners (as they would be counted,) think, The man's *Lost*: His Conversion has *spoild* him; and turn'd the mighty *Scholar* into an Egregious *Babbler*? Yea are they not ready to say to him, as *Festus*, when he gave the Account of his Conversion; *Acts 26. 24. Paul, thou art Beside thyself*? What-ever may be their Complement to S. Paul; If they do not, (with the angry *Jesai*,) call him *Lutheran*, and *Heretick*: or charge him for talking like a *Phanatick*: Such, I am persuaded, would be their sense and Treatment of another; and so bold would they make with any else, that speaks in his *Language*.

But this wonderful *Convert* himself was very far from being of their mind. And how does he Applaud his *Change*? And how does he Despise all his highest Attainments *before*? That 3. *Phil. 7, 8, 9. What things were Gain to me, those I counted Loss for Christ. Yea doubtless, and I count all things but Loss, for the excellency of the Knowledge of Christ Jesus my Lord: For*

whom
I have sacrificed

whom I have suffer'd the Loss of all things; and do count them but Dung, that I may win Christ; and be found in him; Not having my own Righteousness, which is of the Law: But that which is through the Faith of Christ; the Righteousness which is of God by Faith. And what his own Eyes were now opened to see, He labours so much to make all men *else*, Understand, and Believe, and Own. And such as are yet in the dark about it, He expresses his sorrowful Heart for 'em; and uses his endeavours, and takes pains, to Undecieve 'em. Particularly in this place; They being Ignorant of God's Righteousness, &c.

God's Righteousness here, What is it? 'Tis not his own *Essential Rectitude*; by which he is a *Righteous God*: And by which, infus'd into us, (according to *Osiander's* wild Sentiment,) he makes us also *Essentially* Righteous, as himself. But 'tis either his *Vindictive Justice*; whereby he will take Vengeance on all Sinners, that fall under the Curse of the *Law*: If they make not their use and Benefit of the Help and Remedy, which he has provided for 'em, in the *Gospel*. Or 'tis the Righteousness, which he requires of us, and works in us: Not only all *outward Regularity*, but that *Heart-Purity*, which the *Superficial Pharisees* seem'd not to understand; and therefore plac'd their Righteousness so much, (if not all,) in *Rites and Forms*. Or rather, God's Righteousness here, is the Righteousness which God bestows upon us; and which

which his Christ has wrought for us: And that *Justification* of a Sinner, which comes by the Faith of Jesus; The Faith in his Blood. (Which is the Notion by which I shall abide.) For so indeed, the *Apostle* himself expounds it; that *Phil. 3. 9. The Righteousness which is through the Faith of Christ; the Righteousness, which is of God by Faith.*

Now of this Righteousness the Jews did not think: And such a Righteousness how many Learned knowing men even among Christians, seem still at a Loss to Comprehend? [And going about to Establish their own Righteousness;] They would set up in its stead, somewhat which they take to be, not only as Good; but more Real, and much Better: Somewhat which they work out of the Strength of Nature; By Exercising themselves in Vertuous ways: Somewhat that is Inherent in themselves; which they attain to, by observing the Law: And therefore he calls it the *Righteousness of the Law*; and their Own: As not made over to them by Imputation from Christ: In whom Believers are said to be the *Righteousness of God. 2 Cor. V. last Ver.*

And let not any imagine, That by their Own Righteousness here, is meant only such a Righteousness, as consists in works of the Ceremonial Law; Or Hypocritical works; and such as are done before Faith and Grace. For 'tis the Righteousness of such a Law, the Apostle speaks of, By which is the Knowledge of Sin; and that says, *Thou shalt not Covet. Rom. 7. 7.*

A Law

A Law that Justifies the Doers of it. Rom. 2. 23. A Law, which if a man do the things enjoined in it, he shall Live by 'em. Rom. 10. 5. A Law which is Establish'd by Faith; and not to be Abolish'd. Rom. 3. last Ver. And none of all this can be affirm'd of the Ceremonial Law. Yea it is a Law of Righteousness. Rom. 9. 31. A Law, that is Holy, Just, and Good. Chap. 7. 12. A Law, that condemns all Counterfeit Performances; (*Drawing nigh to God with the Mouth, and Honouring him with the Lips: when the Heart is removed far from him. Isa. 29. 13.*) A Law, that was the whole Rule of Obedience to the Church of old: and that takes hold of the very Heart; Requiring to Love the Lord our God with all the Heart and Soul and mind and might; and ones Neighbour as ones Self. And what can any Believers under the Gospel do more? How then can I subscribe to the Assertion of a Modern Writer, That the Law of Moses tended to make men no more than Outwardly Righteous: And that the Obligation of it extended no further, than to the Outer man? And who will think so basely of God's Pure and Righteous Law, That a man might Fulfil it, and yet be a Hypocrite? When the very Best Works that ever we can do, are all required by this Law. And yet they are Excluded from the Honour of Effecting our Justification before God, Because still they are Imperfect: And therefore Short of what the Law requires. And if all our own Works are excluded: Sure it must be understood of our
Good

Good Works. For what pretence can be for the *Bad*? And who would expect to be Justified, for doing *Wickedly*? Yea where *S. Paul* excludes Works from Justifying the Sinner, How can we suppose him to mean Works of the *Mosaick Law*, as such; When the Famous *Example*, which he produces, to strengthen his Doctrine, [*Abram*,] was Dead above 300 years before that Law was given? And when the *Gentiles*, whose *Apostle* he was, and to whom he writes of this matter, were never *Under* it, but *Without* it. How much beside the purpose then had it been, to Dissuade them from a Conceit of Justification by that *Law*, which they could never pretend to?

Nay, in the matter of Justification, he Disclaims his *own Works*, done after his *Conversion*; as well as those done before it. 1 Cor. 4. 4. Gal. 2. 16. and Phil. 3. 9. And the *Evangelical Obedience*, Is it not still *Our Righteousness*? Because we are *Bound* to do it: And it is wrought *In* us; and *By* us: Though done in Faith, and not without the *Influx* of God's Grace; Yea it is *Our Work*; as far as any thing of the Creatures can be called their *Own*: For in God we *Live and Move*; And *he Works all our Works in us*; Even those of *Nature*, as well as of *Grace*. And upon the very same account, as some would make the Works of Believers *Meritorious*; Our Apostle shuts them all out. Eph. 2. 10. Even because we are *God's Handy-work*, *Created to em*. And even the *Just shall Live*,

Live, not by their *Works*, but *by their Faith*. Gal. 3. 11. Nor for any supposed *Worthiness* that is in them: But by their *Believing* in Him, who indeed is *Worthy*. Still he would have all that *Renounced*, which suggests matter of *Boasting*: As do the works of a *Believer*; and that more than of *another*; because his works are *Better*. And though they be done by God's Gift and Help; yet if we were *Justified* by 'em, we might *Glory* in 'em. So did the *Pharisee*; Luke 18. 11. Though he *Magnified* himself; and look'd with a *Supercilious* Disdain upon others; and stands upon Record for a *Proud Boaster*: yet he so far Own'd the *Lord*, and ascrib'd all to him; as to cry, *God I thank thee, that I am not so and so*.

And indeed such as plead for Works done by the *Grace* of God, to Justify them, may as well plead, That all *manner* of Works, without distinction, (counted *Good*,) should Justify them. Because they use so to confound *Nature* and *Grace*; That, according to them, even a man's *Rational* Faculty; and his *Natural* Ability to work at all, is as much of *Grace*, as any *peculiar* Qualifications wrought by the *Holy Spirit*. And so we must leave them, (if they will,) to quarrel the *Apostle*, for making any difference at all, between our *Own* Righteousness, and the Righteousness of God.

However, When 'tis the *Mercy* of God, and the *Merit* of Christ that Justifies the *Undeserving*: Methinks it is no fair Thanking the Lord,

Lord, for *Enabling* them to do any Good Works; to go and set those Works in the *place* of his Grace; and give them the *Honour* due to that. And I must confess, It would be as *Disingenuous* and wicked, to *Arrogate* this *Glo-ry* of Justification to our *Faith*; which others confer upon their *Works*. For though *Faith* *Dignifies* us, in *Receiving* that Righteousness of our *Saviour*, by which we are Justified; and by which the Imperfection of our Works is Covered, and our own Righteousness made *significant*, to stand us in any stead: Yet all this while, It is not *Faith*, as *our Work*; No, but only as the *Vessel*, which God gives us, to Receive the *Treasure*. And in it self, what is it, but like an *Earthen Pot*, fill'd with *Gold* and *Jewels*? And then if *Faith* it self, by which we are said to be Justified; (As it *apprehends* the Righteousness of Christ which does it;) Yet has so poor a Share in the matter: (though it be all that can be done on our parts;) O what part or Honour will here be left for *Works*; which the Apostle utterly *Excludes*: As having nothing to do in the business of Justification: But only come after, as the Fruits and *Consequents* of that Faith, which does the work?

○ All this I do here so much *Inculcate*: Because I know what pains the *Self-Justificaries* are at still, to bring in somewhat of their *Own*, to do the business: And how much they are aggrieved, to be Stript of all their *Own Plumes*; that Christ may be *All in All*. If they cannot get it

one way, they will have it another. If one sort of Self-Righteousness will not do, for their Justification, another shall. Thus they go about to set up some Righteousness of their Own. And they will not be put off it: But Attempt it over and over. Like one that would (groan,) Set up a Dead Carcass, to Stand by it self: But that will not *Fadge*: It cannot be Accomplish'd. However still they are Trying at the *Unfeasible* thing: And this they would fain have to do their business; without any Righteousness of Christ, Imputed to 'em.

And so [They have not Submitted themselves to the Righteousness of God.] That which is of his Choosing and Ordaining, they do not Approve, and like well of it: They will not Yield and Subscribe to it; as the Best and Only way of Salvation. No, but they *Dispute* and *Cavil*, and are full of their *Exceptions* against it. They find great *Fault* with it: And they make but even a mere *Mock* of it. 'Tis *Foolishness* to them, To look for Life and Salvation, from another's Death and Passion. To be so Beholden to the Son of God, And take all as a *Gratuity* from Him; This will not down with the *Stout* Stomachs: So to receive the Kingdom of God, as *Little Children*; (which our *Saviour* says all must do, that will enter there;) They will not be such *Babies*. No, They think themselves to be more *Men*; and to know Better things. They will not therefore Vouchsafe to Yield unto God's Way of Justifying and Saving Sinners;

Sinners; only through the Merits and Righteousness of his *Son*, apprehended and applied by their *Faith*.

And thus 'tis express'd here, [*Will not Submit*,] To shew, with how much *ado* the Natural man is brought to Accept of Mercy and Happiness at God's Hands, for Christ's sake. Such will Stand it out, as Long as ever they are Able. They will see what they can make of it in *themselves*; and will Search all the *World* over for Righteousness; before they'll come to the Saviour of God's *Appointing*; (Come to him,) *Labouring and Heavy Laden*.

And again, 'Tis to shew, What *Meekness* and *Lowliness* is requisite, to make one the true Disciple of *Jesus*; To Receive the Saving Benefit by him, and humbly to Rely and Depend upon him. Before it comes to this, there must be *Self-Emptying*, and *Self-Denial*: great Abasement, and Humiliation. A man must be *Hard-bested*, and sore put to it; and even thrown down to the *Ground*; (as our *Apostle* was;) ere he will become so *Submissive* and *Tractable*; and ask, *Lord, What wilt thou have me to do?* Before that, he lays down the Law himself, Thus it must be; and so I will have it; my *Own* way: It can be no *other* way. No, He will hear of none else. All's *Nonsense* that you talk to him of a Righteousness *Transferred* from one to another. Though it be the way of God's Prescribing; No matter for that: He makes a *Scorn* of it; and will *not Submit to the Righteousness of God*.
Now

Now from this place of Scripture, I shall observe,

I. How *Dark-sighted* even the *Wise*st men are, by Nature, in God's way of Justifying and Saving Sinners. [*Ignorant of God's Righteousness.*]

II. How *Absurd* is the Attempt, to Set up our *Own* Righteousness. [*Going about to Establish their Own Righteousness.*]

III. What a Hindrance is *Pride* to their Happiness, who stand upon their *Terms* with God; and will not *Submit* to his Righteousness. They will not have it *His* way; and they shall not have it their *Own*.

I. Observe here,

How *Dark-sighted* even the *Wise*st men are, by Nature, in God's way of Justifying and Saving Sinners. [*Ignorant of God's Righteousness.*]

'Twas spoken of the *Jews*, that had the *Oracles* of God; and their *Rabbies*, and *Schools* of the *Prophets*; *Scribes* and *Pharisees*, counted the most *Intelligent* Learned persons then in the *World*. Yet in this most *Material* Point, they were at the foulest *Loss*, and even in gross *Ignorance*. What a *Bungler* did *Nicodemus*, (one of their *Leading* men,) shew himself, in the
C busi-

business of *Regeneration*? John 3. 9. To be Born again? Born of the Spirit? What *Stuff* was this to him? He could not devise how any such thing could be. And so, The Preaching of Christ Crucified, what a *Stumbling-Block* was it to the Jews? 1 Cor. 1. 23. They cannot get over that *Block* to this day; Nor ever bring themselves to Believe, That *Salvation* should come to them, from one that was Condemn'd and Executed, as a *Malefactor*: And that any should be *Justified* in the Sight of God, through *Faith* in his *Blood*. Here still does it stick so hard with them; and with so many *Judai-zers* among our selves, who yet Name the Name of Christ. Nay, This the *Gentiles* rejected as a *Ridiculous* Story. 'Tis to the *Greeks* *Foolishness*. The *Athenian* Wits Scorn'd S. Paul as a *Babbler*, for preaching any such Doctrine among them. Acts 17. 18. Where is the *Wise*? (says he,) Where is the *Scribe*? Where is the *Disputer* of this *World*? Has not God made foolish the *Wisdom* of this *World*? 1 Cor. 1. 20. and ver. 26. To see your *Calling*, brethren; How that not many *Wise* men after the flesh are Called. No, all their Parts and Abilities (though rising never so high,) cannot reach up to this *Hidden Wisdom* of God. 1 Cor. 2. 7. which he Hides from the *Wise* and *Prudent*; But Reveals even unto *Babes*. Mat. 11. 25. And this is the reason, That the most *Profound* and *Sharpest* men cannot be *Masters* of it; with all their *Improvements* and *Searches*, and *Insight* into *Natural* things:

things : Because it is to be known only by *Divine Revelation*. The Righteousness of God is *Revealed from Faith to Faith*. Rom. 1. 17. We are to Receive it, as purely an Object of *Faith*; Wherein we are gradually to grow and Establish our selves: And therefore it may be said to be *from Faith to Faith*: i. e. from one Degree of it to another. For it hangs all upon the *Revelation* of God: Both the Righteousness it self, and the Manner of *Imparting* it, are taught us only in the holy Scripture, and by the Spirit of God. And therefore the Masters of Reason are so Averse to Receive, what all their *Reason* could never Discover. For though Natural Light and our Rational Faculties can teach us, That we should act *Righteously* towards God and Man: Yet the *Imputed* Righteousness of Christ, 'Tis only the *Spirit* of God can Convince the World of that. John 16. 8. *He shall convince the World of Righteousness*. Therefore our *Apostle*, (as Quick-sighted, and as great a Scholar as the highest Pretender, Yet he) knew nothing of it; Till the *Light from Heaven* came and shewed it to him; and God *Reveal'd his Son in him*. Gal. 1. 16. For there's not only a Revealing of Christ in the Gospel; but a Revealing of Christ also in the Soul, as the Lord our *Righteousness*: which is needful to Instruct us well in this Point of Justification by *Faith* in him. And for all that is said in the Gospel, of this Righteousness of God; and being Justified by the Faith of

Submission to the

Christ; men will Snaggle and Wrangle on still, to *Gain*say and Evade it; Till God *Reveals* it in 'em; and the Spirit of God comes to *Convince* 'em. Before such Revelation and Conviction, even the Acutest men Grope in the Dark, as to these things of the *Spirit*; and Reject and Disdain 'em; yea *Ridicule* and *Blaspheme* 'em: And are Ignorant both of the *Law* of God, and the Righteousness of God.

I. They are Ignorant of God's *Law*; The *Design*, and *Purity* of it; and their Evil case and *Misery* under it.

I. They know not the *Design* of this *Law*; nor wherefore it was given: But Mistake it to be, in order to their *working* a Righteousness out of it; so as to be Saved by it: and that through their own Performance, without the Interposition of a *Mediator*. Whereas the *Law* was never deliver'd to give *Life* unto any. As we may learn from *Gal. 3. 21. For if there had been a Law given, that could have given Life; Verily Righteousness should have been by the Law. But by the deeds of the Law shall no Flesh be Justified in the sight of God. For by the Law is the Knowledge of Sin. Rom. 3. 20.* It is the *Glass*, to shew a man his Defects and Deformities; How far he comes *Short* of Observing it; and how much he is *Obnoxious*, in Transgressing it: And that here he is gone and *Lost*; If he have not a further *Help*. Therefore 'twas only according to the Youngster's own *Principle*;

ple ; that our Lord answer'd him, *Mat. 19. 17.*
If thou wilt Enter into Life, Keep the Commands.
 True, He should ; upon Performance of that
Condition. But it's as True, That this Con-
 dition is now *Impossible* to any Child of *Adam.*
 The man ask'd, *What he should Do ?* Shewing
 that he sought Life in *Works* : And then if he
 did so ; Our Saviour let him know, that it
 must be by observing the *Law of God* : Because
 that is the perfect *Rule* of Obedience. And
 no other Works could serve the turn : And even
 those alone, he should find such a *Task*, as
 would give him enough of it ; And (if ever
 he came to Understand himself,) make him
 fain to seek out *further.*

Such another commonly *Mistaken* Text is
 that, *Rom. 2. 13.* *Not the Hearers of the Law*
are Just before God ; But the Doers of the Law
shall be Justified. i. e. They shall be so ; If they
do it, as it ought to be done. But what then ?
 Is the Doctrine to be raised from hence, That
 Justification cannot be had, without our own
Fulfilling the Law of God ? And that no man
 can be Justified, but by the Deeds of the *Law* ?
 So the Sound may seem to carry it : But 'tis
 plain, That the *Apostle's* Design there is quite
 another thing : Even to *Humble* the *Jews*
 Hearts, and to *Stop* their Mouths ; In shew-
 ing, that as none of 'em *Did* ; so none of 'em
Could, Keep the Law, to their *Justification.*
 And then he infers from the premises, *Chap.*
2. 20. *Therefore by the Deeds of the Law there*
shall

shall no Flesh be Justified in the sight of God. No, You must be glad to take another course: For this will never do: How Often, and how Far soever it has been Attempted; It is not to be Performed. And though many are still Hammering at it; they can make nothing of it: Nor shall the Exactest Liver ever be able to work out his Salvation, only by this means.

Indeed the God of all Grace did not Intend the Delivery of his Law, to Evacuate and thrust out the Covenant of his Grace; which he was pleas'd to make so long Before it. As the Apostle assures us, Gal. 3. 17, 18. *This I say, That the Covenant which was before Confirm'd of God in Christ, The Law which was four hundred and thirty years after, cannot Disannul; That it should make the Promise of none Effect. For if the Inheritance be of the Law, it is no more of Promise: But God gave it to Abraham by Promise. Wherefore then saith the Law? The Apostle there puts the question; ver. 19. And he Answers it himself: It was added, (says he) because of Transgressions; Till the Seed should come, to whom the Promise was made. It was not given, as such a Covenant of Works; By coming up to which, men should make their own Passage into Heaven; So to gain Righteousness and Life Eternal. No, but it was given, as a perfect Rule of Life; to Instruct Sinners in their Duty, and Oblige 'em to do it: And then by shewing them their Insufficiency, and Convincing 'em, that all their Own*

Own Obedience could never do; To direct 'em into *Better Hands*: As *Hagar*, the Hand-maid, to lead them unto *Sarah*, the rightful Mother: Or, (as the *Apostle* expresses it, *Gal. 3. 24.*) As our *Schoolmaster*, to bring us unto *Christ*. That we might be Justified by *Faith* in him: where we could never be Justified by any *Works* of our Own. For *Christ* is the *End* of the *Law*, for *Righteousness*, to every one that *Believeth*. *Rom. 10. 4.* He Effects that for them, which the *Law* could not. For it only *Shew'd* them what was to be done; and gave them no *Power* to do it. But he *Fulfil*s it *For* them, and *In* them: And so Provides, That all the utmost *Demands* of it shall be *Satisfied* to the full. Such therefore as do not take the *Law* for their *Tutor* and *Monitor*, to send them unto *Christ Jesus*, do *Mistake* it; and are yet to *Learn* the *Meaning* of it.

O Sinner! The *Law* of *God* is as the *Avenge*r of *Blood* at thy heels; To drive thee away unto the *City* of *Refuge*; and even to *Constrain* thee, to *Fly* for the *Life* of thy *Soul*, into the *Arms* of thy *Saviour*. Take the *Warning* then; And let the *Necessity* of thy *Case* cast thee upon him: And do not *Neglect* the *Only* *Remedy*. If thou wilt not be *Allured*, yet at least, be *Terrified* into it: And let the *Rigor* of the *Law* do thee this *Kindness*, to throw thee into the *Bosom* of that *Blessed Surety*; Who, where thou art

Insolvent, and unable to Discharge what thou Owest to the Law, has *Undertaken* for thee; and paid all, even to the utmost *Farthing*.

II. They that stick in the Law, and make account to be Justified by its Righteousness, are Ignorant of its *Latitude* and *Purity*; And do not know how Broad and Spiritual, how Holy, and Heart-searching it is. They think it enough, to be Honest and Sober; to Hear and Pray, and do some *External* acts: As if then they had performed Obedience to the Law Sufficient: and so Brisk up, and conclude, All's well. As S. Paul says of himself, Rom. 7. 9. *I was Alive, without the Law once. Without it!* When was he so, who all along had been Bred up *under* it? Indeed he was not at all Without it, in the *Letter*. But it did not before come home, in its *Spirit* and Power; to Ransack his *Conscience*; and to Search all the privy Corners of his *Heart*. And then he was *Alive*; and thought himself in good case enough. But when it came, and pierc'd into his *Soul*, with its Purifying *Energy*; to catch hold of all his secretest Motions, Desires, Purposes, Inclinations, and Thoughts; Then he saw he was a *Lost Man*, by the Sentence of the *Law*: If he were not found in *Christ*, and help'd by his *Merit* and *Grace*, to answer for all that he had *Misdone*; and to do all for the future, in an *Acceptable* manner.

Never

Never be so Vain then, *Bankrupt* Sinner! as to think, that thou, (out of thy poor Stock and Strength,) canst *Satisfy* all the Precepts of such a Righteous, Exact, and perfect Law. For when thou hast done thy very utmost, Thou wilt be still exceedingly *Short*: and hast extreme Need to look out further; To *Shelter* thy Unrighteousness under that Righteousness of thy Redeemer, which alone is *Compleat*, and without any manner of Blemish. O wo to the most *Laudable* Liver, should he be Tried and Doom'd by this Law, *Naked*, without the *Covert* of a Mediator!

III. They that are for Working themselves a Righteousness of their own, out of Legal Observances, to serve the turn, without the Righteousness of Christ Jesus; are Ignorant of their Evil case and *Misery* under the Law: Where again they put themselves under the old Covenant of *Works*: which brings them into the saddest *Bondage*, to do the whole Law. Gal. 5. 3. Which because they can never do; So they fall under the Sentence of such guilty *Malefactors*, as are out of the compass of the *Promise*: and will be cast out of doors, as *Slaves*; and none of the *Children*. For we are the *Children of God*, only by Faith in Christ Jesus. Gal. 3. 26. But as many as are of the *Works of the Law*, are under the *Curse*: For it is written, *Cursed is every one, that continues not in all things*

things which are written in the Book of the Law, for to do 'em. ven. 10. And (as it follows there,) That no man is Justified by the Law in the sight of God, it is evident; For the Just shall Live by Faith: And the Law is not of Faith; But the man that Doth them, shall Live in them. He shall Live in them, if he Do them. But that no man ever did, or can do. And there men stand in their Own Names; and must bear their Own Sins; and abide by their Own Righteousness. Which if it be not Perfect, The Law that requires Perfection, condemns them: And they have no Mediator, to Relieve them. For their Covenant which they are under, admits of no such Reserve: And so they lye open to all the burning Wrath due to Sinners: From which they have nothing to Skreen 'em: No Defence, to stand between 'em. And so wretched a case as this, Is it not wonder, that any men in their wits, should ever Chuse to be found in? Yet such a Blindness and Infatuation is upon all men naturally; that they do not, (will not,) see the Misery: But there lye short of Christ Jesus; and instead of taking care to come out of that State; take pains rather to Defend themselves in it.

O that you would open your Eyes, Sinners, and see the Wrath of God hanging over you, and abiding upon you; Till you get from under the Law, and the Covenant of Works; to come under Grace, and the Covenant of Promise! For the Law worketh Wrath. Rom. 4. 15.

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It gives no Hope to any, but such as come quite up to its *Demands*, in every particu-
lar. You know not then what you do, when you lye out of *Christ*; and there think to come off well enough; by some works of *Honesty*, *Sobriety*, *Church-going*, and *Praying*; which, alas, have no *Sufficiency*, to Absolve the *Guilt*; and to give you a Title to the *Heavenly Glory*. If you be not endued with that *Righteousness*, which is by the *Faith of Christ*, you are still *Children of Wrath*; and under the *Curse*. And if ever you will be *Wise* for your Souls, and *Secure* the Effects of your *Eternal Salvation*; you must *Renounce* all *Confidence* in the *Flesh*, and in any the best things that you can do for your selves: and resolve to *Trust* all that ever you have, in this only *Bottom* of *Christ's Righteousness*; and desire no such *Recommendation* in the *World*, as to be found in *Him*; and to have his *Righteousness Imputed* unto you. For *Blessed is the man, to whom God Imputes Righteousness, without Works.* Rom. 4. 6. The *Inheritance* being not by the *Law*, but by *Promise*: And therefore it is of *Faith*, that it might be by *Grace*; and the *Promise* be *Sure to all the Seed.* ver. 16. For alas, What *Affurance* could there be, if it depended upon such an *Uncertain* thing, as their *Obedience*? But when *God declares his Righteousness, in Justifying the Believers on Jesus*; Rom. 3. 26. Then it depends upon his own *Promise*, and *Faithfulness*; which is *Sure* and *Never-failing*.

Again,

Again, They are Ignorant of this *Righteousness*, who offer to set up any other, to build their Justification upon. They do not know its *Necessity*, nor its *Excellency*.

I. Nor the *Necessity*. But think they can appear well enough before the *Tribunal* of Heaven, in their *own* Names : Because they are so and so *qualified* ; and thank God, they are not like *such* and *such* : No Swearers, nor Drunkards, nor Adulterers, nor Sabbath-breakers, nor Thieves, nor Murderers, nor any Notorious Sinners : But lead Sober and Honest, yea Good and Religious Lives. And upon this *Foundation*, they lay all their Hopes of *Salvation*. When, alas, Such *Righteous* ones Christ did not come to *Call*. So he says, *Mat. 9. 12.* They shall see more *Need* of him, and be more *Sick* for him ; before ever they shall *have* him. As Good as ever the boasted *Virtues* are, They'll not be at all for *their Good* ; whom they keep from the only *Saviour*. When they think, they want even *Nothing* ; Alas, They want the *Main* of all. They want a *Mediator*, to Intercede for their Offending persons : They want the *Holy One* of God, to Purge their Defiled Natures : They want an infinite *Propitiation*, to Atone for all their Sins : Nay they want a most Powerful *Advocate*, to Recommend their poor Imperfect Services ; And an *Almighty Saviour*, to bear the Iniquities of all their
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their *Holy things*. And they want the *Sense* of all these Wants; to see the extreme *Need* they have of the Lord *Jesus*, to be their Righteousness and their Redeemer.

O Sinners! There's no other *Righteousness*, that will ever *Justify* you. There's no other *Name* given under Heaven to Save you. But if you fail of *this*, you Lose *All*: And being without *Christ*, you have no *Hope*. Eph. 2. 12. Look about you then in time; And Seek to the All-sufficient *Helper*, which God in mercy has Provided to *Help* you. O let all go, to make Sure of this One *Needful* Good; which is more than the *All* of this World. Like the *Merchant*, seeking *Goodly Pearls*; Mat. 13. 46. Who when he had found one *Pearl* of greatest *Price*; went and Sold all that he had, and Bought it: O be contented to let go, not only dearest *Relations* and *Fruitings* in the World; but even all *Wisdom* and *Goodness* in your selves. I mean not, to let them go, as to the *Possession* and *Practice* of 'em; But as to any *Trust* in 'em, or *Dependance* on 'em; (Exclusive of *Christ's Righteousness*.) Rather Beg *Pardon*, than hope to be *Saved*, for them. And rest all your *Faith* and *Expectation*, upon him that Died for your *Sins*, and Rose again; for your *Justification*: and who alone is Able to *Effect* that *Eternal Redemption* for you; which could never else be wrought by any other *Person* or *Merit* in all the World.

II. They are Ignorant of the incomparable *Excellence* of this Righteousness; that think of Setting up their Own. When 'tis a Righteousness which Exceeds not only that of Innocent *Adam*; but that of all the Glorious *Angels*. Because it is the Righteousness of *God*: And not only the Righteousness, which God has *Appointed*; but the Righteousness, which he who is *God*, has *Fulfilled*. *The Ministration of which Righteousness Exceeds in Glory.* 2 Cor. 3. 9. O where then is their Sense, that can admire the Righteousness of a *Creature*; and not Regard his Righteousness, who is *God* *Blessed for ever*? Sure, to them that *Believe*, he is more *Precious*. 1 Pet. 2. 7. For *Faith* has an *Eye*, to see that *Glory*, which proud *Reason* sets at Naught. And though the *Contempt* shall once come to be their *own*: who now cast their *Contempt* on the *Lamb of God*, that takes away the *Sins of the World*; and set up somewhat else *Above Him*; and think to come off, as well, or *Better*, *Without him*: Yet he that *Believeth on him* shall not be *Confounded*. 1 Pet. 2. 6. No, for *Confusion* arises from *Disappointment*: And it will be their *Portion*, who *Trust* to that, which, in the needful *Time*, will utterly *Fail* 'em. *Isa. V. last Ver.* Behold, all ye that kindle a fire, that compass your selves about with *Sparks*: Walk in the *Light of your Fire*, and in the *Sparks* which ye have kindled: This shall ye have of my hand, ye shall lye down
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in Sorrow. All other Righteousness, what is it, but like a little *Blaze* in a *Wisp* of *Straw*; Compar'd with this Glorious holding Light of the *Sun of Righteousness*; which is most Bright and *Indefeible*? And therefore our *Apostle* counted all things, (not excepting his own *Blameless* Righteousness of the Law,) not only no better than *Filthy Rags*; but even *Loß and Dung*; if set in Competition with the Righteousness of his *Saviour*: And for *Justification*, he would *make mention of this, and of this only*. But he did not think at this rate, before his Eyes were *opened*, and he was *Enlightened* with the *Revelation* from Above. No, before that, he had as contemptible an opinion of *Christ*, and *Faith* in *Christ*; as any of his *Virulent Blasphemers* among us now can have. And so it was spoken, as a wonderful Effect of his happy *Conversion*; *Gal. 1. last Ver. He who Persecuted us in times past, now Preaches the Faith, which once he Destroyed.*

And O that the like may once be said, of all that yet stand out from the Faith of *Christ*, and Oppose their own *Peace* with *God*; which is built only upon their *Justification* by this Faith! For *being Justified by Faith, we have Peace with God, through our Lord Jesus Christ. Rom. V. 1.* O that they would come better to bethink themselves, and Consult their own Blessed *Interest*: As ever they hope for any *Saving Benefit*, by the Redeemer of the World; and Learn to treat him more *Honourably*: and

at last, bring themselves to *Submit to the Righteousness of God!*

And O that all you who read these Lines, may be so kind to your own Souls, as to provide your selves of a Righteousness; wherein you may appear, and stand before God in your last *Trial*, with *Boldness* and *Comfort!* And one would think there should not need much ado to Persuade any, to take the Course of the Gracious God's own prescribing; that is so Visibly *Advantageous* to themselves. When *all the World is become Guilty before him.* Rom. 3. 19. And there's no pleading, *Not Guilty*; Nor any Escape to be made, by the Plea of *Legal Righteousness.* Ver. 20. But the *Righteousness of God, which is by Faith of Jesus Christ, is to all, and upon all them that Believe:* Yea, we are *Justified freely by his Grace, through the Redemption that is in Jesus Christ.* Ver. 22. and 24. O how worthy of all *Acceptation* is such rich Grace and Mercy! And instead of shewing any Backwardness to *Submit* to it; O with what *Gladness* and *Thankfulness* should every one Receive it; and *Bless* the God of all Grace for it! That when you are *Conscious* to your Sin and Wretchedness; and know how *Ill* you have done; and that with all the best you can do *Anew*, there's no making *Amends* for what is past; nor getting in again with the *Offended Majesty* of Heaven: Yet that to him who *Worketh not, but Believeth on him that Justifies the Ungodly, his Faith*

Faith should be counted for Righteousness: (as it is expressly said, Rom. 4. 5.) This is a Favour to the poor Sinner, Such as might be thought, indeed, too Great to be Believed; But whenever Offered, One would think, it should with both hands be Received: and that there should little Oratory be wanting; To Pray Sinners in Christ's stead, (upon such sweet and happy Terms,) to be Reconciled unto God. You are Wiser than to Refuse any Advantages of the World; when so easily you may have 'em: O do not then imitate the Perverseness of those, who Reject the Tenders of Pardon, and Life Eternal; and will not Accept all the most blessed Benefits, to be enjoyed for ever in the World to come: When the Father of Mercies offers them Freely; but upon Believing in the Name of his Son: and has assur'd you, That your Faith shall be Imputed to you for Righteousness; As Abraham Believed God; and that was counted to him for Righteousness. Rom. 4. 3, 24. O leave not the Saviour any cause then to Complain of you, as of those; John V. 40. It will not come to me, that ye might have Life. But seeing all your Interest and Felicity Treasur'd up in him, Devolve and cast your selves upon him. And let the Lord Jesus be your only Hope: And look for all your Remission, and all your Salvation at his Hands: Not for any thing that you have done yourselves; But for the sake of what he has

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done, on your *Account*. And thus will you do the Best thing that ever you can do, for your own dear *Souls*; and shew your good *Understanding* in the way of *Salvation*: That you are not *Ignorant* of God's *Righteousness*; But have been *Taught*, and *heard*, and *Learn'd* of the *Father*, to Come unto his *Christ*. *John* 6. 29. and are better instructed, than to Set up a *Righteousness* of your *Own*, wherein to place your *Confidence*.

And so I pass to

The *Second Observation*;

How *Absurd* is the Attempt to Engage in such a Design; [going about to *Establish* their *Own Righteousness*.]

And what is that? Is it walking *Uprightly*, and Working *Righteousness*? Is it *Hungring* and *Thirsting* after an *Inherent*, as well as an *Imputed* *Righteousness*? No, For this is an *Eternal* indispensable *Duty*, incumbent still upon all. And no *Believers* are *Exempted* from it; but rather more than any else *Obliged* to it: Even to Live *Soberly*, *Righteously*, and *Godly*. And (to allude to that of the *Apostle*, 2 *Cor.* V. 3.) Being *Clothed* with *Christ's* *Righteousness*, they must not be found *Naked* of their *Own*: But Resolve with *Job*, *Chap.* 27. 6. *My Righteousness I hold fast, and will not let it go: My heart shall not Reproach me*

me so long as I live. But I will render to all their *Dues*; and be *Punctual* in my Dealings with every one. For all *Piety* without *Honesty*, is but *Hypocrisy*. Yea I will render to God, as well as to man, the things that are his; and, as far as I am able, Seek and Keep that *Comprehensive* Righteousness, which is the *Constellation* of all Virtues and Graces: The universal *Conformity* to the Rule of God's holy Word: The *Whole* of my Duty: Such a *Habit* and *Course* of Well-doing, as shall denominate me an *Israelite* indeed, without any allowed *Guile*, or Iniquity Regarded in my Heart. This I will ever take Care of; and with all my might, endeavour to make Good.

However contemptuously some can talk of *Moral* Accomplishments; They that would have a Religion without *Morality*, are further from the Kingdom of God, than their *despised* Moral man. And whom the World finds *Unrighteous*, They will, (and may,) be bold to conclude *Ungodly*: Because God commands all men, to *do Justly*, and *Love Mercy*, as well as to *walk Humbly with him*. And a Religion confin'd to the *First Table*, is quite contrary to that of the *Apostle*, Jam. i. last ver. *Pure Religion and undefiled before God and the Father is this, To Visit the Fatherless and Widows in their Affliction; and to keep himself unspotted from the World.*

Do we then make Void the Law through Faith? Rom. 3. last Ver. No such matter : *We Establish it* : And Provide better for the Fulfilling of it, by this Doctrine of *Faith*, than ever else it could be Fulfilled. The Doctrine has no tendency to *Antinomianism*, and carnal Liberty : Or to throw out Repentance, Good Works, and Holiness of Life. However it may be *Aspers'd*; and corrupt men do often *Abuse* this, and indeed all the *Grace of God*; turning it to *Licentiousness* : And though such as are themselves Destitute of the *Spiritual Life*, do not know, how Righteousness *Imputed*, does work *Obedience* to God, and all Holily Living : And so they *Traduce*, what themselves never understood : Yet in all true Believers, this Righteousness *Imputed*, does, and ever will, produce the Fruits of Righteousness *Inherent*. And notwithstanding Faith is alone, as to *Justification*; yet it is never alone, as to the Individual Consequence, of a *Godly Conversation*.

Indeed St. Paul, when he seems to be charged, for *Evacuating* the Law by Faith; does not Vindicate himself, by making Works and Personal Holiness the main things needful to our *Justification* in the Sight of God; (As is the way of some Teachers since; who think they have learnt to be more *Wary* than he was;) No, but he urges such *Gospel-Motives* to Holiness; as are the most Powerful with all *Believers*; Who, after Faith received, will
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not be *Less* Holy, but *more*. Because then they have in 'em the Forcible *Spring* of Holy Works, which before they had not. Therefore the *Apostle* tells them, Rom. 6. 14. *Sin shall not have Dominion over you: For you are not under the Law, but under Grace.* A sort of Reasoning, which some of our Masters of Reason would count very *Unreasonable*; If they heard any of us use it. What, say they, Do you teach that Believers are not under the *Law*? And is not that as much as to say, They are *Lawless*; And they may e'en Live as they *List*? For what should hinder 'em? Where there's no *Law*, there's no *Transgression*. And however they fly out; Still all's *Well*: And who shall find fault with 'em? And this is fine *Comfortable* Doctrine to such, as Love their *Sins*, better than they do their *Saviour*.

Thus the Unexperienc'd may think they have cover'd our Doctrine with *Confusion*, and struck it quite *Dead*. But he that was better acquainted with the *Workings* of God's Grace, knew the *Contrary* to what they would Infer: That the *Law* was never so Deadly to Kill Sin, and so Fruitful to produce Holiness; as the *Grace* of our Lord Jesus Christ. For *by the Law is the Knowledge of Sin*; Not the Cure. No, It does but Discover Sin; and *Irritate*, and Provoke it: As a *Dam* cast a-crofs the Stream, makes it Swell, and Rage, and Rise the Higher: till at last, it gets up to

Burst thorough, or Break over the *Bounds*. It gives no *Power* at all to Beat down the Sin and Wickedness, of which it Convinces. Whereas the Grace of our Lord is a *Vital Principle* of Holiness in the Heart; *The Seed of God*, that there *Ferments*, and works; to throw off Sin: And will never suffer it to *Reign*; however it still *Dwells*, in the Mortal Body. Therefore they that are under *Grace*, shall not be under the *Power* of Sin. And they are indeed Strangers to the *Nature* of Faith, and to the *Genius* of the New Creature, and to the constraining *Efficacy* of the Grace of God, and the Love of Christ; Who can take these for the *Encouragements* of Wickedness; than which there are not in the World, more Prevailing *Restraints* from it. And however (the $\gamma\epsilon\iota\tau\epsilon\sigma\ \delta\epsilon\ \alpha\pi\alpha\theta\epsilon\iota\alpha\varsigma$,) *The Sons of Unbelief*, can make Nothing of these Inducements: Yet no such ingenious and Mighty *Arguments*, to gain upon the *Children of Promise*; to make 'em *Holy*; as he that has Call'd and Oblig'd em, is *Holy*.

The *Establishting* of our Own Righteousness then, here under Censure, must never give any *Check* to our Endeavours, for the *Perfecting Holiness in the Fear of God*. No, *Every one that Names the Name of Christ*, must depart from *Iniquity*; and strive still more and more to *Conform*, as a Purified Member, to the Holy Head of that Body, to which he belongs.

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And therefore Some might spare the Task which they give themselves, to prove, with much Solemnity, (what I know no one who denies,) That we are still *Oblig'd* by the Moral Law, as our *Ru'e* of Life. Though sure they do not mean, That we are *Debtors* to keep the whole Law; Gal. V. 3. So as to work our *Justification* out of it. For then, to what end serves the *Faith* of Christ? If still we be under the *Lash*, as *Slaves*; to Obey Perfectly, or Perish everlastingly? Why, *Bellarmino* will tell us, That the Gospel is the Grace of the Spirit, given in the New Testament, making us Able to Fulfil the Law. And so far he says true, That all Grace is thus Given us: But yet not given us to this End; That we should fulfil the Law; so as to be thereby *Justified*. For we have the Grace, only to fulfil it in *Sincerity*; but not to *Perfection*. And yet if it be not to *Perfection*, It cannot be to *Justification*.

And should any question, How it can be to *Salvation*, if not to *Justification*? Because we cannot be *Glorified*, till we are *Justified*. And that which will serve the turn to *Save* us: Why should it not be thought Available to *Justify* us? I answer, The Way of *Justification* and of *Salvation* is not the very same, in every particular: But the Gospel shews us a *diverse* Method to Effect the one and the other; And more to be done for *This*, than for *That*. For God is said to *Justify* the

Ungodly : But 'tis denied, that he will Save any, till they are made *Holy*. Obedience is the *Condition* of the New Covenant, needful to *Salvation* ; To make those who are already *Heirs*, *Meet* for their Heavenly Inheritance. *i. e.* Not to give them a *Right* to it ; But Fitting *Dispositions* for it. But then Justification cannot alike depend upon any *Works* or Obedience : Because it is *Before* them. And till a man is *Justified* ; He can do nothing that is of *Faith*, nor Good and *Pleasing* to God. So that the *Obedience to Righteousness*, mentioned, *Rom. 6. 16.* cannot be meant of a Righteousness to *Justification* ; but only of that Righteousness which makes us *Holy* in our *Conversation*. 'Tis to him who *Worketh not*, that his *Faith is Counted for Righteousness*. *Rom. 4. 5.* And if he *Worketh not*, *i. e.* No works to *Justify* him ; but all his Good works are purely the *Effects* of God's Grace and Justification : How vain is it then to plead for any Righteousness of *Works* ? Indeed we can never be Justified *By 'em* : Though we must never look to be Saved *Without 'em*.

Therefore (in the positive part now,) To *Establish our Own Righteousness*, Is to Build and *Depend* upon it, for our *Justification* in the sight of God ; and our *Acquittance* and *Absolution* from the Law's Charge and *Accusation* : To Abide by it, as our *Plea* ; where-withal to Answer for our selves in *Judgment*.

ment. To Stand to it in our Last Trial, at the Tribunal of Heaven. And the Defence that we think to make; Why Sentence of Condemnation should not be pronounc'd upon us: Because we have Carried so Fair; and done all things so Well: Therefore we not only hope to Escape the Punishment; but we lay Claim to the Reward: Not for Christ's sake; but for our Works sake: Not because he has Satisfied and Merited for us: but because we are so Fit and Worthy our selves.

This I take to be, The Establishing of our Own Righteousness. But are there any so Extravagant and Senseless; as thus to Erect all the Fabrick of their Salvation, upon such a Rotten Foundation? Yes, This was the Way that the Jews took; S. Paul here tells us. And do not we find, that they have many Brethren still; though going under the Christian Name, that keep up the very same Humour; and plead their Own Goodness, as All in All, to bring them off; when God shall enter into Judgment with them? They seem to think themselves Ready for him; Let him come when he will: and that they are Able to Stand upon their Own Legs. And a Justification by the Satisfaction and Merits of Christ Jesus, That's least in their Thoughts; and seldom in their Mouths: Unless it be, to shew the Spleen and Scorn, with which they treat all such Pretensions.

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They plead all for Justification only by Works. Though the *Apostle* tells us, *Gal. 2. 16. That a man is not Justified by the Works of the Law : but by the Faith of Jesus Christ.* Yea he Excludes all manner of Works, done by us. *Tit. 3. 5. Not by Works of Righteousness, which we have done.* And therefore what *S. James* affirms of Justification by any Works, must not be understood of the same sort of Justification as *S. Paul* pleads for. For as the former deals with Vain men, puff'd up with the Conceit of their Faith; and making slight account of Works: When all their Faith was nothing but the Knowledge and Profession of the Gospel: Or a Notional Assent to its Truth; and Verbal Boasting of their Believing: with which they took up, as Sufficient: Such a bare Speculation and Acknowledgment of Christ, without any care to Live to him, or to make the right Use and Benefit of him, he calls Dead; and reckons it for None, as to the Justifying and Saving of the Soul: For how could such a Faith, Fruitless, and no more than the Faith of Devils, Justify or Save? So (I say) he treats of a different kind of Justification, from that which *S. Paul* establishes: Not of the Justification of our Persons in the Sight of God, and before his Judgment-Seat; But of the Justification of our Faith in the sight of the World; and at the Bar of our own Consciences: Where,

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(it's true,) *Works* must come in, to make good our *Pretensions* to the holy Saviour of the World. For though Faith *Justifies* us ; yet Works declare us to have that *Faith* : And though Faith is the Seal of our *Justification* ; yet Works are the Seal of our *Faith* : And Faith does the *business* ; But Works *Prove* it to be done.

And I cannot agree with such , as , to *Invalidate* the Credit of St. Paul, bring him in speaking more *Darkly* ; and not so well advised : And would have S. James to come after, as his *Interpreter* , to Help him out : Who (no doubt,) was very well able to *Explain* himself ; and rightly to *Manage*, and Apply his *own* Doctrine ; which he *Insists* upon so *Statedly* , and *Largely* : When S. James does but touch it *Collaterally* , and *Sparingly*. And if we must question the Authority of *Either* ; It should be rather of the *last* nam'd : Because his *Epistle* has been sometimes call'd in *Doubt* ; and the other's never was. But I would not offer to *Question* either, as not *Authentick* : Nor have we any Need to go that way to work ; When they are so easy *Reconciled* ; and all the Clashing is only in *Appearance*. For that St. James does not mean the *Justification* of our *Persons* before the Lord , is to me evident ; Because he makes *Faith* to have Little or no *Concern* in it ; which yet all that hear the Scriptures, must own to be a *Con- Cause,*

Cause, at least, if not the *Only Cause*. Yea because the *Allegation* which he brings in, *Chap. 2. 23.* would *Overthrow* all his *Cause*; If he intended the *Justification* in *God's Sight*. For *The Scripture* (says he), was fulfilled, which saith *Abraham Believed*, and it was *Imputed to him for Righteousness*. i. e. *Abraham* obeying *God*, in that *Difficult Service*, of *Offering up his only Son*, did make *Appear* what was spoken of him in that *Scripture*; and gave the *Evidence and Verification* of it; that his *Faith* was *Imputed to him for Justification*: Though that *Justification* was indeed many *Years* before he made this *Attempt*, to *Sacrifice Isaac*; and long before *Isaac* was *Born*. And if *Abraham* was *Justified Before* he *Wrought the Works*; Then he could not be *Justified by the Works*: Unless it be in some other *Sense* of *Justification*. Whence it appears, That *S. James* speaks of the *Declarative Justification*. And so it is observable, how he makes his *Demand* (*δείξόν μοι,*) *Make Appear, Demonstrate*, and *Shew me thy Faith*. *ver. 18.* Let me see such *Signs* of it; that in the *judgment of Charity*, (though not of *Infallibility*,) I may conclude upon it; and so pronounce, as the *Lord* did in the case of *Abraham*, *Gen. 22. 12.* Now I know, that thou *Fearest God*: Though before, the thing was not *Latent* to me; yet now thou hast given a *Proof and Manifestation* of it; That thou

thou hast not only a *Form* of Godliness, but the *Power*. And thus thy Faith is made *Perfect*; i. e. *Shewed* to be so; As Good Fruits do not *Make*, but they *Manifest*, the Tree to be Good. And thus is the word used, 2 Cor. 12. 9. *My Strength is made Perfect in Weakness*. For how can our Weakness *add* to God's Almightyness; But only *Illustrate*, and Glorify it the more?

I do insist the longer here upon this; Because many seem so Averse to take any Notice of it: But still run on to *Disprove* the Word of God, in Proving, that we are Justified before him by our *Works*. For to set them up as the great *Plea*, on which we mean to hang all, when called to our Last *Accounts*; Is not only to Confute both these *Apostles*; but to Confront the whole *Doctrine* of the Gospel: and very Abhorrent from the *Sense* of all true *Believers* in the World; even the very *Best* of 'em: Such as *Job*; Who though he maintain'd his *Integrity*, against those that *Calumniated* and abus'd him; yet before the Lord, he cried, *How should man be Just with God? If he will Contend with him, he cannot answer him one of a Thousand*. Chap. 9. 2, 3, And Verses 30, 31, 32. *If I wash my self with Snow-water, and make my hands never so Clean; Yet shalt thou plunge me in the Ditch; and my own Cloaths shall Abhor me. For he is not a Man, as I am; that I should*
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Answer him, and we should come together in Judgment. Chap. 40. 4, 5. Behold, I am Vile: What shall I answer thee? I will lay my hand upon my Mouth. Once have I spoken: But I will not Answer: Yea twice, but I will proceed no further. And Chap. 42. 5, 6. I have heard of thee, by the hearing of the Ear: but now mine Eye sees thee: Wherefore I Abhor my self; and Repent in Dust and Ashes. So David, Psal. 143. 11. Enter not into Judgment with thy servant; O Lord; For in thy sight shall no man living be Justified. And Psal. 130. 3. If thou Lord shouldest mark Iniquities, O Lord, who shall Stand? And Daniel, Chap. 9. 7, 18. O Lord, Righteousness belongs to thee: But to us Confusion of faces. We present not our Supplications to thee, for our Righteousnesses; but for thy great Mercies. And our Apostle, (if some do not think, he lost his Good Sense, with his Good Conscience, upon his Conversion;) 1 Cor. 4. 4. I know nothing by my self: Yet am I not hereby Justified. And Phil. 3. 9. I would be found in Christ, Not having my Own Righteousness. And even where he seems to be in a Boasting humour, 1 Cor. 15. 10. I labour'd more abundantly than they all: He presently Corrects himself: Yet not I; but the Grace of God which was with me. And his Fighting a good Fight, Finishing his Course, and Keeping the Faith. 2 Tim. 4. 7. What is it, but still a Magnifying of the same Grace, discover'd upon him: and

and working such sweet and happy *Effects* in him? to Prepare him, as an *Heir*, for the Heavenly *Inheritance*. (And so, indeed, as Good works and holy Qualifications are some *Rays* of the Divine Countenance, shining on our Souls: Yea as they are some of the *Features* of God's own Holiness, rendering us Amiable to him; we may take *Pleasure* and Encouragement in 'em.) And though hereupon, the *Apostle* was confident of the *Crown of Righteousness* laid up for him: Yet he expected not that Crown to be *Paid*; but *Given*, to him: From God, indeed, as a *Righteous Judge*; Not laying him down *Wages* deserved for his *Services*; but discharging a *Due* to his own gracious *Promises*: And dispensing out the *Largess* flowing from his infinite *Bounty*; yea Crowning his own *Work*, and his own *Righteousness*. And so that *Right to the Tree of Life*; Rev. 22. 14. is not of *Debt*, but of *Promise*; and the Effect of Christ's *Merit*; With whom we are *Co-heirs*; only as we are the *Children of God*, by *Faith in Christ Jesus*.

And when any Holy men in Scripture, plead their *Righteousness* with God; As *Psal.* 7. 8. *Judge me, O Lord, according to my Righteousness*. And *Isa.* 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which is Good in thy sight*: We are not to understand it of the *Justification*

cation of their Persons in *general* ; but of some Cause, or Actions, or Conduct, in *particular*. And that but in Comparison of their Wicked *Enemies* ; Between whom and themselves, they *Appeal* unto God , as the *Judge* : Though they cannot bear , to have any thing that they do Tried in the *Strictness* of his Judgment. So the Zealous Fact of *Phineas* was counted to him for *Righteousness*. Psal. 106. 31. And *Rahab* was *Justified* ; when she had *Received* , and *Concealed* the Messengers of God. *Jam.* 2. 25. Not that the *Deed* , (though never so brave ,) could of it self , *Justify* such an *Ill* Woman : But it shew'd , that God had wrought a work of *Faith* and *Grace* in her ; or else She could never have done it : For she *Ventur'd* her *Life* in it : and so preferr'd the *Glory* of God , and the *Love* of the *Brethren* , before her *own* *Life* and *Safety*. So *Nebemiah* prayed , to be *Remembred* of God ; for some good Service that he had done : Though at the same time , (as to his *Person* and his whole *Life* ,) he prayed , *Spare me* , according to the greatness of thy *Mercy*. Chap. 13. 22. So all the *Servants* of God , that know themselves , instead of *Pleading Merits* , and *Claiming Rewards* ; *Acknowledge Guilt* , and beg for *Mercy*.

But we may stand *Amazed* at it ; and (with our *Apostle* , *Gal.* 3. 1.) ask , *Who has Bewitched 'em* ? That any should fall from the
Grace

Grace of the Gospel, so as to *Vilify* Christ Jesus, and *Magnify* their own Works. *This only would I learn of you*, (says he, ver. 2.) *Received ye the Spirit, by the Works of the Law; or by the Hearing of Faith?* Are you more Beholden to your Own Works, or to the Faith of Christ? That still you *desire to be under the Law*. Chap. 4. 21. A strange Desire! That men should Long to put their Necks again under the Intolerable Toke; and seem to be Proud of the old Chains! Like those *Israelites*, who in the same manner express'd their *Thankfulness*, for the Deliverance out of *Egyptian Bondage*; By *Murmuring*, that they were not there, at the *Garlick* and *Onions* again. Strange! That they should seek *Righteousness* and *Life*, from that *Law*, which discovers their *Nakedness*, and strikes them *Dead*! That they should think to *Force* a way for themselves into Heaven, upon *impossible* Terms! And to be Justified by *such* Works; as God's Word tells us, *No man living shall ever be Justified by!* That they should still *Despise* that gracious Covenant of God in *Christ*, and hanker after the *Law*, as a Covenant of *Works*! And where they cannot come up to the *Law*, yet (still to make it serve the turn for their Justification,) they will bring the *Law down* to them: And (as the *Pharisees* of old,) they will *Adulterate* the sense, and make it so *Feasible*; they may be Justified
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by it; without hanging upon the *Satisfaction* and *Righteousness* of Christ Jesus. Like the many *Thousands* of Jews; Acts 21. 20. that *Believed*, and were all *Zealous* of the Law. But be they never so many, and never so *Zealous*, The *Apostle* did not matter their *Numbers*, nor their *Zeal*; which he says, was not according to *Knowledge*. Rom. 10. 2. But he roundly concludes, Rom. 3. 28. That a man is *Justified* by *Faith*; without the deeds of the Law. Those Deeds (according to him,) have no *Efficiency* in the *Justification* of a *Sinner*, before the God of Heaven. And so saith our Church, (Serm. of Salvat.) [No man can by his Own Acts works and deeds, (seem they never so Good,) be *Justified*, and made *Righteous* before God. But every man, of necessity, is *Constrained*, to Seek Another *Righteousness* or *Justification*; to be receiv'd at God's own Hands.] And what is that, but the *Righteousness* of Christ *Imputed*? For 'tis in Him, that God *Reconciles* the World unto himself; not *Imputing* their *Trespases* to them. 2 Cor. V. 19. But Saving them from the *Malediction* of the Law; for the *Satisfaction* made by his Son: that *Satisfaction* made by his *Death*; which therefore in this business, is chiefly respected by our *Faith*. And though we Believe in our *Commanding Lord*, to Follow him: Yet 'tis in our *Dying Saviour*, that we Believe, to be *Justified* by him. And *Faith* makes us *Righteous* before God; by thus

thus bringing us into the possession of *Christ's* Righteousness. Which becomes *Ours*, by an act of *Divine Grace*. And so according to that of *S. Bernard*, *Man's Righteousness is God's Indulgence*: Not a thing which he works by any Doings of his *Own*; but which he receives by *Favour from Above*.

Yet this Doctrine will not be endured by them, that are still for *Patching up* a Righteousness of their *Own*; to do the work, for their Justification: And will not be beaten out of it, but That such *Tasks* as they perform; and such *Hardness* as they Impose upon themselves, and such a *Life* as they lead, must needs accomplish the business; to bring 'em off as *Clever* as can be. Let *Christ* stand by the white; and do but make them a *Lane*: And you shall see them *Ho* so excellently; That you cannot but own, They deserve the *Prize*. So do they Swell with the *Conceit* of their *Own Services*; as if they should not only make *Amon's* for all their *Sins*; but *Oblige* God to Save their *Souls*. Such a high Rate do they put upon their *Doings*; that they *Trust* to them, more than they do to their *Saviour*. And he shall only have the *Name*; But the Works they look upon, as their *Real Saviours*. Instead of throwing down all at his *Feet*; and Looking for Justification and Acceptance only upon his *Account*: He is *Last* thought of, and *Least* of all Regarded, in all the Reckoning:

And if possible, They will *Shift*, and do the business *without* him.

This is the *Pelagianism*, born and bred in the Corrupt Nature of every Lapsed Sinner. And where they deserve to be *Damned*; yet they are Challenging to be *Saved*: And think themselves and their Doings so *Considerable*; That they wonder God takes no more *Notice* of 'em. *Isa. 58. 3. Wherefore have we Fast-ed, (say they,) and thou seest not? Wherefore have we Afflicted our Soul, and thou takest no knowledge?* They think themselves *Forgotten*; or not *Attended* according to their high *Merits*: and begin to be *Angry* and *Quarrel*; if Heaven be not paid them down, as the due *Desert* of their *Works*: and not as the *Purchase* of the *Blood* of *Christ*.

And herein some that are called *Protestants*, seem yet to be more *Antichristian* than *Papists*: i. e. Greater Opposers of the Righteousness of *Christ*; and more haughty *Despisers* of his *Merits* and *Satisfaction*, in the business of their own *Justification* and *Salvation*: Taking their Own *Works* to be *Satisfactory* enough; without any *Satisfaction* of his at all. And one would think then, their *Works* should be some very *Wonderful* *Works*; That they so *Stick* to 'em, and *Lean* upon 'em, and *Rate* themselves by 'em. When, alas, there's nothing to be discerned in 'em, above those of their *ordinary* Neighbours.

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Yea some that make such a Noise and Cracking of their *Probity* and *Works*, come exceedingly Short of others, whom they so Superciliously *Disdain*, and cry out of; for *plucking* up all Good Works by the Roots. And after all the *Do* that they make, to *Establish* their Own *Righteousness*; The Attempt is most *Silly*, and *Wicked*, and *Dangerous*.

I. It is a most *Silly* Attempt. Not only to Set up that, which really they *have not*: All their *Righteousness*, when it comes under a strict Examination, being even *Nothing*; or not worth the speaking of: Not only *Defective*, but *Polluted*: And, (it may be,) hardly so much, as the *Righteousness* of the *Scribes* and *Pharisees*. A Pitiful business, for men to trouble the World so much, in *Disputing* and *Contending* for! But it is to aim at *Unfeasible* things: Wherein they are perpetually *Baffled*; and can make nothing of it. So saith the *Apostle*, of those here under Censure: *Rom. 9. 31. Israel which followed after the Law of Righteousness, has not Attained to the Law of Righteousness.* They were hard in the Pursuit, (*Διωκοντες*,) *Tugging* at it, all their days: And yet it would never do. And he tells where they miss'd it; and how they *Miscarried*; next ver. *Wherefore?* How came it to pass, that they were so wretchedly *Disappointed*? Why, *because they*

sought it not by Faith; but by the Works of the Law. They were resolved to Hew it out of their Own Doings: Though that would not do. And they would not be persuaded to Look unto Jesus by Faith, to help them out.

And yet still, How thick do vain men follow 'em here? And will never take Warning: but Build their Castles in the Air; and bestow all their Labour in vain: To seek the Living among the Dead; and rich Oar, among heaps of Dust, and Dirt, and Rottenness. For before they are made Alive to God through Jesus Christ our Lord; Alas, all their very Best Works, what are they better than Dead Works; and such as S. Paul calls Loss and Dung? And yet this is the worthy Stuff, about which they keep such a Pother; In which they so much Confide and Glory; And upon which, they so Erect their Plumes, and Advance themselves; and call the Righteousness of our Lord Imputed, (in great Scorn,) A Putative Righteousness; yea, Cant, and Mummery: And the Faith in our Lord's Satisfaction, nothing but a Sandy-Foundation. And nothing is more studiously Loaded with all their Disgrace; than that only Refuge, which all men in their Wits, will at last, be glad to Fly to: Priding and Justifying themselves in the Filthy Rags; which are Abomination in the sight of God. Luke 16. 15. And making but a Mock of the On-ly

ly thing in the World that should Save 'em: And still so void of good Sense, as to Mistake the Covenant of *Grace*, for a Covenant of *Works*: Whenas they are so widely Different, That the voice of the one is, *Do this and Live*: And the voice of the other, *Believe, and thou shalt be Saved*. They will by all means, be under the Covenant of *Works*: None can keep 'em off it. And there they keep the Clutter, to set up that Righteousness; which no man ever did, or ever shall, find *sufficient*. When after all, The Gayest of 'em is not Arrayed like one of the humble *Lillies*; that neither *Toil nor Spin*, to *Weave* an impossible Web, (Spider-like,) out of their own *Bowels*. Thus the *Foolish Virgins* may make a *Flourish* with their Lamps: Though when the Bridegroom comes, The Oyl will be Wanting; That *Grace* which now they do not think worth the Providing; Nay that *Grace* of the Gospel, which they put from 'em; and will not *Admit* of it; Because their own *Righteousness* must be thrown down, for this *Grace* to be Set *Above* it. Thus the *God of this World* *Blinds the eyes of them that Believe not*. 2 Cor. 4. 4. And though they so stand in their own Light, to *Reject* the only Saviour: Yet they think they do well in it: and are very *Confident* in the Delusion: However our *Apostle* Labours to Convince the World, That it is of *Faith*, and not of *Works*: Still they go

on to *Contradict*; and are as Flat and *Peremptory* in it, That it is of *Works*, and not of *Faith*.

• II. This Attempt of Establishing their Own Righteousness, is no less *Wicked* than Silly. 'Tis a *Confronting* the plain Declarations of the Gospel: As if nothing at all had been said; or they Car'd for never a word that our Lord speaks, to throw down all *Confidence* in the Righteousness of *Works*; and to put men out of it; to take Shelter in the Righteousness of *Faith*. How do they Despise the *Wisdom* of God, in this gracious *Method* of Salvation, by Faith in Christ Jesus? And Resist the *Authority* of God, When he Commands 'em to *Believe in the Name of his Son*, to the Saving of the Soul? How do they *Trample* the Son of his Love, whom he gave to *Dye*, as the *Propitiation* for our Sins; And not count him *Worthy* to be Relied on? Though he says, That *Believing* in him, shall secure us from *Perishing*; and help us to *Life Everlasting*. John 3. 16. Yet they dare not *Trust* to that; But think their Own *Works* are more to be Trusted to: And that they have a Better *String* to their Bow. And so, like the *Pharisees*, Luke 7. 30. They *Reject* the *Counsel* of God against themselves; And will have it their Own way; whatever he has said in his *Word*: If it do not jump with their *Pre-conceptions*, and the *Systems* that they have fram'd

fram'd in their heads ; It's all one to them, as if it had *never* been said. *The Bread which came down from Heaven, to give Life unto the World, They set at naught ; To feed upon the Trash of their Own Imaginations : And Tread under foot the Son of God : and do Despight to the Spirit of Grace ; in setting up a Paganish Religion, above all the Gospel Revelation. And whom God hath sent to make Reconciliation for Iniquity ; and to bring in Everlasting Righteousness ; Dan. 9. 24. And to put away Sin, by the Sacrifice of Himself ; Heb. 9. 26. Him they have little Respect to ; But run on with their old Rumble , of attaining Happiness , even in the same way , as the Ethnic Philosophers taught. As if they had better Light and Information from them ; than from all the Revelation of Jesus Christ : And look upon all that he has Introduced afterwards, as Supervacaneous ; and they could do even as well without it. For it is but to Lead an Honest, Sober, and Good Life : And that they knew well enough without Book : If he had said nothing to 'em in his Gospel. But as to their Believing him the only Begotten Son of God ; Yea Jesus Christ , over all God Blessed for ever ; And that we have Redemption through his Blood , even the Forgiveness of Sins, according to the Riches of his Grace. Eph. 1. 5. And that he was made Sin for us, that we might be made the Righteousness of God in him. 2 Cor. V. last ver. In these,*

these, and such like *Mystical* matters of Faith, They Leave him, and desire to be *Excused*; and would be left to the *Latitudinarian* Liberty, and not *Impos'd* upon. *i. e.* Let him say what he will; They'll Believe what they *List*. And so not only *Socinus*, or *Crellius*; But *Socrates*, or *Epictetus*, is more their *Master*, than *Christ Jesus*. And what more *Impudent*, Blasphemous Usage of the Blessed Saviour of the World; Than so to fly in his *Face*; instead of Believing in his *Name*? And if not downright *Denying*, yet so rudely *Handling* the Lord that Bought them: For which we must leave him to deal with them; when he shall come to call such his *Enemies* to Account, as *would not he should Reign over 'em*; nor give the Law of *Faith*, as well as of *Works*, to 'em.

III. This Establishing their own Righteousness, is as *Dangerous* and *Destructive* to themselves; as it is Silly and Ungodly in it self. For thus do they turn themselves out of all the Blessed Benefits, which come by the *Redeemer* of the World. Seeing *Christ is of no Effect* to them, *whosoever are Justified by the Law: They are fallen from Grace.* Gal. V. 4. Why, what if they be? They may hope to do as well without *Grace*; If they have but the *Moral Works*. *Sit Anima mea cum Philosophis.* (In a sense worse than *Averroes* us'd it,) They may wish themselves with the old *Philosophers*;

losophers ; not so much to Escape the Scandalous Lives , as the *Unintelligible Faith* , of Christians. The *Gentiles* Divinity is even as Whole some to them as the *Gospel*. Nay they find more Edification in the honest *Seneca* ; than in this Mystery-monger, *S. Paul*. There they Learn the brave, noble Resolution, enough to make their Worthy Good man. (*Unum Bonum tibi fidere.*) Not to hang and depend on any other ; but Confide and Trust to *thy self* only. To Live all upon their own *Stack*, That's the Happy Life. But O how will they get into that Life Eternal ; where none but the *Righteous* shall Enter ? Why , They are *Righteous* , Square , and Upright : And that's enough for them. But I doubt, they will not find it enough, to make them a *Title* to the Kingdom of Heaven : *into which shall in no wise enter any thing that Defiles.* Rev. 21. last Ver. And is their Righteousness without *Defilement* ? Let them think as well as they will of themselves : I cannot think it's better with them, than with those People of God , that complain'd , *Isa.* 64. 6. *We are all as an Unclean thing ; And all our Righteousnesses are as filthy Rags.* And then where will they be, if they have no Better, than a *Filthy Righteousness* ; and never a *Holy Saviour*, with his *White Rayment*, to Cover the Shame of their *Nakedness* ? Rev. 3. 18. He Counsels to Buy it of Him. But whether they will be Contented so to do, I cannot

not tell. Their old *Principle*, (it's doubt,) will lead them another way to work: Neither to *Buy*, nor *Borrow*; Nor any way to fetch it from *Christ Jesus*: Who alone can present 'em, *without Spot and Blemish*, Eph. V. 27. But only to Cloathe themselves with somewhat that is *Home-Spun*; A Righteousness made of their *Own Works*. i. e. (as the *Apostle* expresses it,) They'll go about to *Establish their Own Righteousness*.

And then, when the Lord shall come, and find them no better Clad: However they may *Pride* it in such Apparel; I would not be found in their *Coat*, for all the World. O at what a fearful *Loss* will they be, when all that shall utterly *Fail* 'em; wherein alone they did put their *Trust*? O in what a Case will they be, to Appear before the *Holy Judge*, in none but *Filthy Rags*? In what Preparation, to enter the Place of Everlasting *Purities*: when they were never Wash'd and Cleans'd in the *Blood of the Lamb of God*; Nor would ever be Persuaded and Prevail'd with, to take that Course: But Trusted only to the poor matters, that they did for *themselves*: And looked no further than the *Tatter'd, Blemish'd Righteousness* of their *Own*?

O may they consider this, who have hitherto been setting up their Rest, in *Works of Righteousness, which they have done*. (Though the Lord knows, what pitiful wretched *Stuff* that

that is:) And be well advis'd, to look out yet further: before it be too Late; that they may be better Furnished! Or else, what wrong will the Lord do them, to *take* them, even as he *finds* them; and let them *eat of the Fruit of their Own way, and be filled with their own Devices*: Prov. 1. 31. If he Leave them under the *First Covenant* of Works; where themselves desired to be: They have but their *own Choice*. And in the dreadful Day of Judgment, If he lay all their Sins upon their *own Score*; And afford them not a Drop of that *Blood* of Christ, which they Disdain'd to apply, for the taking off any: How can they complain of Hard Dealing? Though they bear their *Sin*, and *Shame*, and *Smart* for ever? For they have fix'd upon the *First Covenant*; where there is no *Mediator*: and None they would have. No, They car'd not for him: But reckon'd to do well enough; though they *never* had him.

And when we are *Accepted, only in the Beloved*: And in him, they thought, there was no *Need* for them to be found: O what *Acceptance* can they expect at last? And what *Advocate*, to Plead their Cause? When their *Covenant* requires *Perfect Righteousness*; And they have no such thing in 'em: And yet for want of it, The *Condemnation* will be *Just* upon 'em. For God deals with 'em, but upon their own *Terms*.
And

And when he *Imputes* their Sins, and *Rejects* their Services, and *Reprobates* their Persons: And there's no *Surety* to take up the matter; No *Christ* to Skreen them from the *Wrath* to come: Why, all this they have pull'd upon their own *Heads*: And 'tis no more than they had reason to Look for; That the infinite *Scorn* which they did cast upon the *Redeemer* of God's providing, should *Recoil*, and for ever Lye upon *themselves*: And that they who would *Establisth* their own *Righteousness*, and Abide by it; should take what came of it: and be never the better for the *Saviour*; whom they would never *Betake* themselves to, nor *Repose* all their *Trust* in him.

O take heed, Sirs, That you sin not against your own *Souls*, in Sinning so against all the rich *Grace* of the Gospel: That you Refuse not the best *Offer*, that ever can be made, of *Righteousness* and *Salvation*, by the *Grace* and *Faith* of our Lord Jesus Christ. For *how* shall you *Escape*, if you *Neglect* so great *Salvation*? Heb. 2. 3. There is the *Last Refuge*; And *there remains no more Sacrifice for Sin*. If you *fail* here, you *Lose all*; and are gone for ever, past all hope of *Help*.

Yet, Lord, what a *Leaven* is there in *Corrupt Nature*; That will be *Heaving* and *Rising* against this *Method*, of *Passing* by your *Own Righteousness*; To lay all your *Expectation*

Station and Salvation, upon the Righteousness of another? But never do you fear to take the way of God's Opening to you; The way that he Commands to be taken by you. O be more Afraid of Losing your Share in the Everlasting Benefit: And suppress and beat down every Cross *Imagination*, that exalts it self above this *Wisdom* of God; that has so Provided in Christ Jesus, for the Salvation of the poor Sinful World.

If where Sin has Reigned unto Death, God will have Grace Reign through Righteousness unto Eternal Life, by Jesus Christ our Lord. Rom. V. last Ver. O let it so Reign: And do you Rejoice in it: And greatly Bless him for it. And withstand not the Comfort, the Heavenly Hope, the Everlasting Consolation, which this brings to every Believing Soul. O do not, what in you lies, Frustrate the Death of Christ, and your own best Evidence for Eternal Life, both together. For if Righteousness come by the Law, then Christ is Dead in vain. Gal. 2. last Ver. And if the Satisfaction made by his Death, do not Establish a Righteousness, on which to ground your sure Hopes of Blessedness: I know not how any Righteousness of your Own will ever be able to bear that Superstructure.

O 'tis not in your selves, Sirs, But in the Lord, that you have Righteousness; And
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in him shall all the Seed of Israel be Justified, and shall Glory. *Isa.* 45. 24, 25. And 'tis not by any Obedience of your Sinful Selves; but by the Obedience of God's Holy One, that you are to be made Righteous; (thus Righteous in his sight.) *Rom.* V. 19. Never dare then to stand a Trial in the Court of the Law: For there you'll be sure to be Cast and Lost. But Repair and fly to the Chancery of the Gospel: And take Sanctuary under the Covert of the Lord your Righteousness and your Redeemer. O catch hold of the Horns of that Altar: And let nothing pluck you thence: But there set up your Rest: And the Life which you now Live, let it be, by the Faith of the Son of God; that Loved you, and Gave himself for you. *Gal.* 2. 20. And let not the Works done by you, But Christ in you, be your Hope of Glory. *Col.* 1. 27. Nor let any thing of your Own, or any thing else in the World, be so much your Rejoicing, as that, *Isa.* 61. 10. I will greatly Rejoice in the Lord: My Soul shall be Joyful in my God. For he hath Cloathed me with the Garments of Salvation; He hath Cover'd me with the Robe of Righteousness. There's the Decus & Tutamen, indeed: And that's a Cloathing Compleat; which will both Adorn you, and Secure you. It will make you Easy and Comfortable now; and most Glorious and Blessed for ever. And then instead of Establishing your own Righteousness; you'll be

be Established on so sure a *Foundation* ; where you shall never be put to *Confusion*. But be kept through Faith to *Salvation* : And enjoy the Blessed End of your *Faith*, in all the Endless Joys of Everlasting *Life*.



The *Third Observation*.

What a Hindrance is *Pride* to their Happiness ; who stand upon their *Own Terms* ; and will *not Submit to the Righteousness of God* ? They will not have it in *His Way* : And they shall not have it in their *Own*.

[*Have not Submitted themselves.*] No ; here it stuck with the *Jews*. They could not bring themselves to it. It seem'd too great a *Condescension* and *Abasement* ; For them, who Gloried so much in their *Law*, as Written with the Finger of *God* ; To go and seek their *Justification* any where else. And as much goes it still against the Grain ; with such as Dote upon the great *Diana*, their *Reason* ; And think there can be nothing *Superior* to that *Law* ; which the same *God* has *Inscrib'd* on the *Tables* of their Hearts. To be Convinc'd, That this will not do : But they must Stoop to a *New Remedy*, to Help them out : Here *Pride* of their own *Natural Stock*, makes 'em so *Stiff* ; and Stand it out, even to the Death, against any thing that shall come to *Humble* and
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pull them down, from the high Opinion; that they have of *Themselves*. This they make the Hideous Outcry against; as a Design to *Un-man* them, and to Rob them, even of *Themselves*. If the Gospel comes to cast down (Λογισμὸς,) their Reasonings, or Imaginations; and every High thing, that Exalts it self against the Knowledge of God; and to bring into Captivity every Thought to the Obedience of Christ. 2 Cor. X. 5. They are resolved to keep their Manly Perfection; and Thank ye heartily, They will not so tamely Part with their Natural Accomplishments: which are not only their *Treasure*, but their *Glory*. If S. Paul and the rest of the *Apostles*, (Poor deluded Creatures!) would be such *Fools for Christ*; 1 Cor. 4. 10. Yet they have no mind to take that course, to learn Wisdom, which he prescribes; Chap. 3. 18. If any man among you seems to be Wise in this World, Let him become a Fool, that he may be Wise. The Wisdom of this World, (though it be no better than Foolishness with God, ver. 19.) It makes Head against God's way of Saving Sinners; and counts it but a Silly Contrivance; Even the Foolishness of God. Chap. 1. 25. And the World, with all its Wisdom, knows not God, ver. 21. i. e. Not in the right Saving manner. Though they know enough from his Creation, to Leave them without Excuse. Rom. 1. 20. Yet they become Vain in their Imaginations; and their

their foolish Heart is Darkned. ver. 21. And they will not Vouchsafe to Learn the Knowledge of God, from his *Word*; Not to know God in Christ, Reconciling the World to himself; and not Imputing their Trespases unto 'em. 2 Cor. V. 19. Nor to Know Christ Jesus, made of God unto us, Wisdom, and Righteousness, and Sanctification, and Redemption. 1 Cor. I. 30. Though this be the most Material and best of all Knowledge, that ever they can attain to; which the great and Learned Apostle was so taken with; that he Determined to Know nothing else among that people; but Jesus Christ, and him Crucified. 1 Cor. 2. 2. And counted all things but Loss, for the Excellency of the Knowledge of Christ Jesus his Lord. Phil. 3. 8. And a branch of this Knowledge there he makes to be, the Knowing of such a Righteousness, as comes by the Faith of Christ. Yet neither this Knowledge, nor this Righteousness will down with them: Because their School of Nature does not teach it: They stand up therefore to Oppose it: And instead of Submitting to it, They perk above it; and by all means would Batter it down; as not fit to subsist, or be mentioned in the World: Unless with the utmost Scorn and Defiance.

And here some of our Refiners, that may think themselves much disparaged, to be Coupled with Quakers, yet shew that they are not at such a mighty Distance, but they

can lovingly shake hands together. For what the one call *Reason*, the other call *The Light within*: Whereby they mean in effect, the same thing; which both of 'em set up above the *Christ* without: Not only to *Vye* with him, but to *Over-top*, and so *Exclude* him. And so *Lean to their own Understandings*; and so *Abide* by their own *Imaginations*; as to *Controul* his holy *Word*, instead of being *Controuled* by it.

Now *Pride* keeps men off from *Submitting to the Righteousness of God*, 1. Because they will not be so *Beholden* to another. 2. Because they have too High a *Conceit* of their *Own Righteousness*. And 3. Because they have not *Thoughts* Low enough of their *Sinful Wretchedness*.

I. They are not for *Submitting to the Righteousness of God*, out of *Pride*; which will not suffer 'em to be so *Beholden* to Another. To go out of *Themselves*; and *Fetch home Righteousness* from one, whom (it may be,) they look upon but as their *Fellow-Creature*; This is such a Poor, *Precarious* sort of *Living*; as they count exceedingly *Below* 'em. To be *made the Righteousness of God in Christ*; 2 *Cor. V. last Ver.* And to be *Perfect*, only *through the Comeliness that he puts upon us*; To be *Deckt with Borrowed Plumes*; and not *Accepted*, but *in the Beloved*; Eph. 1. 6.
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To be *Justified by Faith in him*. Acts 13. 39. And *Believing, to have Life through his Name!* Job. 20. *last Ver.* All this looks pitiful *Sneaking*, for men of *Parts*, and men of *Worth*; So to *Degrade* themselves; and become such *Underlings*, to they know not whom. If now and then any of 'em, *Bow the Head*, in a customary Formality, to the *Name* of Jesus: Yet they are not for so *Bowing* their *Souls*, to the *Righteousness* of Jesus; and to be *found in him*, having the *Righteousness*, which is *through the Faith of Christ*. i. e. the *Righteousness of God*. Phil. 3. 9. But as *Herod*, and his men of War, set our Saviour at naught, and *mocked* him; when *Arrayed in Another's Coat*: Luke 23. 11. So these *Myrmidons* make but a *Jest* of one *Cloathed* in that *White Rayment*, which the Lord *Counsels* us to get of him. Like as a *Proud Gentleman*, though *Decayed*, *Insists* still upon his *Quality*; And this and the t'other he *Scorns*; and would keep up his *Port*, and be as *Great* as ever: When yet (Poor man,) he has nothing to *Support* and *Maintain* the *Dignity*. And so but makes himself the more *Contemptible*; In *Refusing* the *Helps* which he might have; and *Aiming* at the *High things*, which he can make nothing of. Just such *Wise Gentlemen in Religion* are they, that value themselves upon the *Pedigree* and *Endowments* of their *Rational Nature*, (however *Sunk* and *Vitiated*;) And

Submission to the

will be so much *Men*, that they cannot find in their hearts to be *Christians*. Because they will be *Independent* upon Jesus Christ: And so set up for *Themselves*; that they need not *Truckle* to him. No, They would not have you think, that it is yet so *Low* with 'em; To come *Labouring* and *Heavy Laden* to him; and to cast their *Burden* upon him. He came to *Seek* and to *Save the Lost*. True, But they are none of *those*. He shall stay for their *Submission*; Till they think it time to *Acknowledge* that. And they shall stay for his *Salvation*; till they do come down, so to *See*, and *Own* it. For such *Rich* ones, so *Full of Themselves*, he sends *Empty* away; And *Scorns* the *proud Beggars*; as much as they *Scorn* the *only Saviour*. He chuses the *Poor of this World*, *Rich in Faith*. Jam. 2. 5. Which to them is such a kind of *Fanciful Wealth*, as only serves them, to make themselves *Merry* with. The *Poor in Spirit* he pronounces *Blessed*; and sure of his *Kingdom*. Mat. V. 3. But these *Over-weening Admirers* of themselves, are too *High-spirited*, to take the *Kingdom of Heaven*, as his *Sole Purchase*, and *God's Free Gift*. They will not be so *Base*, to *Wear* it, till they have *Won* it. They are so *High* and *Lofty*, to *Soar* up, and *Fly* upon it, by the *Strength* of their own *Noble Faculties*. And then what need to *Kiss the Son*; and all this *Cringing* to Jesus Christ? Faith is the *Abasing*, and

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Self-Emptying Grace: that sends us away, out of *our selves*, to the *Lord our Righteousness*. Jer. 23. 6. Therefore he that will not give his Glory to *Another*, will yet Trust it to *Faith*; rather than to any thing else, that is in us. For 'tis a Receiving from *without*; Receiving Christ Jesus the Lord; And Receiving the *Atonement*, and *Abundance of Grace*, and of the *Gift of Righteousness*, by him, and from him. 'Tis the poor empty *Pitcher*, that we carry, to be *Replenish'd* out of his *Infinite Fulness*: Our *Looking to Jesus*; As the *Israelites* to the *Brazen Serpent*; Our *Coming to Christ*, who Calls us to him; and *Flying for Refuge*, to the *Hope set before us*. Heb. 6. 18. Being made *Righteous by the Obedience of Another*, Rom. V. 19. Another *Fulfilling the Law* for us, and in us. And this our *Faith* is *Imputed to us*, for *Righteousness*; as *Abraham's was*. Rom. 4. 24. But the *Imputation of Christ's Righteousness* to us for our *Justification*;

'Tis (*Fæda*, *Execranda*, *Pernitiosa*, *Detestanda*;) A *Filthy*, *Cursed*, *Baneful*, *Abominable Doctrine*, Saith *Socinus*. The man was so full of *Bitterness* and *Vengeance*, against the only *Way of his Salvation*; He pours out, as if he knew not what to say *Bad* enough of it.

And hence we may Learn, At what *Fountain* the wild *Sett* among us have been *dabbling*; When *W. P.* and *G. W.* (in the *Seri-*

ous Apology, p. 148.) Pronounce in the name of the Lord, Justification by the Righteousness which Christ fulfilled in his own Person for us, wholly without us, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World. Such Blasphemy cannot be less Harsh and Hideous in all Believers Ears; than this kind of Justification was in theirs. But when are these Exalters of themselves like to come down out of their Altitudes, to fetch in Righteousness from Another, Though it be from the Son of God himself? However the Scriptures tell us of the Unsearchable Riches of Christ, Eph. 3. 8, All the Inscrutability to them is, That they know not what to make of such Treasures. And though the same Scriptures draw us to the great Author and Finisher of our Faith; and throw us upon him, as our Life, and our All; In whom dwells all Fulness. Col. 2. 10. Yet to come unto Christ, as poor Bankrupts, that have not a Mite of our own; In us no Good thing, to Recommend us unto God; But Expecting all from Him; (as is the guise of Faith and Humility;) To confess we are Unclean, and Weak, and Lost, and Dead; And that Christ is our Righteousness, our Strength, our Saviour, and our Redeemer; yea that we are Worse than Nothing, without him; and that we have all things given us only With him, and In him; (And when it is not our Free-Will,

Will, but his *Free Grace*, that makes us to *Differ*: How ill will it beseem us, to *Arrogate* the Glory of our Lord to Our selves? But) O when will they so Magnify Christ, and as *Rev. V. 12.* Think *the Lamb Worth* to Receive all Glory; and in all things to have the *Pre-eminence*; who are readier to Side with the Malevolent *Factions* of proud Rebels; that would spoil him of his *Deity*, his *Dominion*, his *Satisfaction*, and his *Righteousness*; as the Meritorious Cause of our Justification? Of whose *Righteousness* in this Case, and of that *Only*, all his humble Retainers do *make mention*; and take all their Happiness, as *Purchased* by him; and not at all *Deserved* by them. But this the Enemies of *Grace*, and the Undervaluers of *Christ Jesus* will never endure: Because it spoils all the Glorifying and Triumph in any thing of their *Own*; whereof they are still so *Fond*, and have it in *Admiration* above all. And thus

II. Pride hinders mens Submitting to the Righteousness of God; By the High *Conceit* they have of their *Own* Righteousness: As that which they think may pass very well, and serve the turn, without Looking any further. Christ's Righteousness, which is completely *Perfect*, they put away from 'em: But their *Own*, they would have Imputed to 'em, as *Perfect*; which is so extremely *Short* of

of Perfection: and seem confident also in the opinion, That God, (whose Judgment is according to *Truth*,) will yet make the same *Erroneous Computation* as they do. No doubt, but *Paul* himself, before his Conversion, supposed such a *Sufficiency* in his own Righteousness: Though when grown a *Better* man, he was less *Assuming*: And instead of *Depending* upon any Righteousness of his Own, for Justification; *Disclaim'd* it all. 1 Cor. 4. 4. *Phil.* 3. 9. And here he blames his Countrymen, for going about that Idle, Wretched Design; To *Establish their own Righteousness*.

But the Sons of *Pride* are quite of another Opinion. And what *Righteousness* (say they,) should a man set up, but his Own? Would you have him to live upon an *Airy Fantastical* thing, that is none of his Own? What Good is that which is *Another's* like to do him? Though an unclean *Leper* should be Spruc'd up in fine *Cloaths*; and a *Sinful* Creature Cover'd with the *Mantle* of a Redeemer, What the better? Yea what Need has he to Look out *Abroad*; who is well-provided at *Home*? *All these have I kept from my Youth up*; said that forward Young man. *Mat.* 19. 20. Thus do many still stand *stroaking* themselves; and *Admiring* the Lives that they have Liv'd: And seem to entertain this Conceit of themselves, That they can deal with all the *Commands* of God. And though they cannot, for open shame, but acknowledge

ledge some *Faults* and *Failings* in their Obedience; yet where they cannot *Stretch* out their *Righteousness*, to hold Measure with the Command, that is exceeding Broad; There they'll *Contract* the *Command*; so as to make it stand *Commensurate*, and even no more than Equal to their *Righteousness*; By their worthy Doctrine of *Acceptilation*: That Counterfeit *Coin*, Stamp'd in the *Socinian* Mint, without any Royal Authority of *Heaven*: Not upon the foundation of holy *Scripture*; but their own fond *Conjecture*: And all on purpose, to *Evacuate* and *Supersede* the Merit and Satisfaction of our Lord Jesus Christ. That there may be no *Need* of this; or any other *Compensation*, ever to be made, to the Justice of *Heaven*; But only the Sinners own *Repentance*: Which they take a deal of pains to prove *Sufficient*; without *Faith* in the Son of God. But still all their Reasonings are without Book; and run only on such a bare *Presumption*, as that of the *Ninivites*; Jon. 3. 9. *Who can tell, if God will Turn and Repent; and turn away from his Anger; that we perish not?* q. d. We do not know, but God may Absolve and Justify us; upon our bare *Repentance*: But we have no *Assurance*, that he will. For to all the plausible *Allegations* that raise our *Hopes*; There are Startling *Replications*; to strike us down with *Fears*: And no Certainty ever to be had, but only from the *Divine Revelation*: And That,

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(we are sure,) does require, not only *Repentance towards God*; but also *Faith towards our Lord Jesus Christ*. Acts 20. 21. And where- ever Repentance is singly *named*; yet Faith must be *supposed*. For no true Repentance, without *Godly Sorrow*: And no *Godly Sor- row*, but what flows from the sense of *God's Love*: And what sense of his Love, but through *Faith* in the Beloved of his Soul? For whose sake alone it is, that the holy Righteous God is *Friends* with Believing Sin- ners: and not only *Kind*, but *Just*, to *Justi- fy the Believers on Jesus*. Rom. 3. 26. The Just Judge of all the earth was not to be Instructed by these *Wise men*; upon what *Terms* to take Sinners into Favour. No, He has taken that way of *Satisfaction*; which does not at all like them. Their *Master*, (who declares, *He would not Believe a thing, because God says it; but because his own Rea- son discerns the Truth of it;*) is bold to give out, *That though this were expressly said, over and over in Scripture, Christ Jesus Satisfied God for our Sins; He would not Believe it.* How then can we expect that they should be Determined, by the *Tantamount Terms*, of *Propitiation, Atonement, Ransom, Redemption through his Blood*: (*Αἵματι*,) The Price gi- ven for our Freedom: (*Αντίλυτρον*,) Under- going a like *Infliction*, as was to light on the *Delivered*: And the *Just suffering for the Unjust*? But whether they be pleas'd with it,

it, or no ; God has better Consulted the Honour of his Law ; And taken more Care to keep up the Authority of his Government ; By an *Inexorable* Justice done upon the Surety, that stood in the Sinners stead : Though that Surety were no Less, than the *Dear Son* of his Eternal Love.

And though they that Judge of God's Ways without God's Word, are of Opinion, That there was no need of a *Propitiation* for their Sins : Yet he has declared himself to be otherwise minded : That *without Shedding of Blood there is no Remission*. Heb. 9. 22. Nor is it any manner of Blood, that will serve the turn neither : *For it is not possible the Blood of Bulls and of Goats should take away Sins*. Chap. 10. 4. No, nor any sort of *Human Blood* ; (Not the Fruit of our Body, for the Sin of our Soul ;) But it must be the *Precious Blood of Christ*, as of a Lamb without Blemish, and without Spot. 1 Pet. 1. 19. *The Blood of Christ, through the Eternal Spirit, so Offering himself to God*. Heb. 9. 14. And by that Offering, he has Perfected for ever them that are Sanctified. Heb. X. 14. 'Tis not their own Sanctification ; but his Oblation, that gives them the Perfection. For God is well pleased in his *Holy Son*, that never did displease him ; and Pleased with the Offending Children of the Messiah, only for his sake.

It's true, He does *Accept the Willing Mind*, according to what they have; where the *Power of Performing* is wanting. 2 Cor. 8. 12. But then that *Acceptance* must be understood, to be ever in the *Beloved*; Through his *Merits*, and upon his *Account*. And good is the Advice which S. Cyprian gives to all, (*Nec quisquam sic sibi blandiatur, de puro & immaculato Corde; ut Innocentiâ suâ fretus, medicinam non putet esse adhibendum vulneribus.*) Let no one entertain such a high *Conceit*, of the *Cleanness* of his Heart; nor so *Value* himself upon his *Integrity*; as to imagine, that he has no *Need of Cure* for his *Wounds*; To be *Healed* with the *Stripes* of his *Saviour*. But to this *Refuge* the High and *Lofty Socinians*, and some of their *Associates*, think there's no *Necessity* to have *Recourse*. No, They expect their own *Righteousness* shall do greater *Feats* for 'em; than all the *Righteousness* of *Christ*. They'll dare to *plead* their *Cause*, and *Defend* themselves, without *Him*. As he said, the *Pharisees* did; Luke 16. 15. *Ye are they, which Justify your selves before men.* They will have it still, That all's done well enough by them; to make up a *Righteousness*, sufficient, to do their *business*. And might not one then expect some *Superexcellent* *Virtue* in their *Righteousness*, above other mens; In which they have such high *Confidence*, to do such mighty matters? When, alas, it is not a jot *Better*,
for

for all the Confidence. Only themselves are still much the *Worse*; so to Contend and Struggle it out, even with God himself, in their *own* Justification. When thus they swell their *Mole-hills* into *Mountains*; They shall be *Mountains*, indeed, Big enough, to stand in their way, to keep 'em from Christ. Though not High enough to Raise 'em to *Heaven*. No, He told such Justifiers of themselves, that were so opinion'd of their own Worth and Goodness; *Matth. 21. 31.* That *Publicans and Harlots went into the Kingdom of Heaven before them.* For such noted Sinners will sooner be *Convinced*, and come to *Repentance*, and to *Faith* in Christ, and so to *Heaven*: But *Pride* destroys even all that *Good* which the others pretend to; and they are nothing *Sincere* in it: For, *behold, his Soul which is Lifted up, is not Upright in him.* *Hab. 2. 4.* Such as stand so much upon their own *Endowments* and *Abilities*, will hardly ever *Submit to the Righteousness of Faith.* How can ye *Believe*, (saith our Blessed Lord,) *who receive Honour one of another?* *Joh. V. 44.* And nothing hinders so much, as the *Honour*, which men think belongs to 'em, for their *Righteousness*. For 'tis not so much, *Wealth*, or *Parentage*, or *Parts*, that Commends a man, as *Goodness* does. This they look therefore most to be *Praised* for; As *Owing all to Themselves.* (*Propter Virtutem jure Laudamur, & in Vir-*
tute

tute rectè Gloriamur: Quod non contingeret, si donum à Deo, non à nobis haberemus. Tull.)

This redounds so much to our Honour; (say the Patrons of Nature,) Because we have not this *Probity*, as an *Infused Quality*; but we draw it out of our own *Treasure*.

The *Disputers* of this World are thus for *Wrangling* themselves out of the *Righteousness* of God: And there's no End of their *Cavils* against it. While it pleases God by the *Foolishness* of *Preaching*, to *Save* them that *Believe*. 1 Cor. 1. 21. They that are so *Conceited* of their own *Righteousness*, will never *Lose* all the *Crop* of *Praise* and *Glory* which they expect from it. To throw it down, as *Refuse* Stuff, at the feet of *Christ Jesus*. No, The very *Arguing* of the *Apostle*, for the *Righteousness* of *Faith*, That it *Excludes Boasting*, Even that fills them with such *Prejudice* against it. Rom. 3. 27. *Where is Boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.* And therefore are they so much against this *Faith*; Because it is so much against their *Boasting Trade*. As the *Jews* could not tell how to imagine, That the *Gentiles* which followed not after *Righteousness*, should attain to *Righteousness*; When themselves that followed after the *Law of Righteousness* miss'd it. Rom. 9. 30, 31. So our *Judaizing* sort of *Christians*, will never be persuaded, that the *Righteousness*

teousness of *Faith*, which they think too *Easily* come by, to be *Honest Goods*, should do more than all the *Laborious* Righteousness, which they *Hew* out, and *Fabricate* themselves. How *Merry* can they make 'em- selves with *St. Ambrose* his *Adumbration* of Christ's Imputed Righteousness; By *Jacob's* Recommending himself to his Father, and carrying away the Blessing, in his Elder Brother's *Cloaths*; of which he so well Liked the *Perfume*? I know the mighty Disdain, with which they look upon this *Righteousness*: So that if they found it lying even in the way, They'd Scorn even to *take it up*; unless to *Ri- dicule* and *Expose* it.

Though all this while, The *Self-Righteous- ness* in which they so *Ruffle* and *Glory*, (God knows,) is none of the thing, which they would have it taken for: But a sorry Rag- ged, Patch'd Covering; Not only full of *Cracks* and *Flaws*; but of such *Deficiencies* and *Impurities*; That 'twill never Abide the *Test* of God's holy, Righteous Law. And the highest *Pretenders* to it, are many times the least *Partakers* of it. *Prov. 30. 12. There is a Generation, that are Pure in their Own Eyes; And yet is not Washed from their Fil- thiness.* We know of one that was as much his own *Spokesman*, as any of them; And set off himself in all the fine *Trappings* of his Own Righteousness. *Luke 18.* Yet the Suc-

cess which he found does little encourage others to Follow him. For his Fellow-Worshipper, that took quite a contrary course, (though Look'd upon as a *Worse* man,) yet far'd much *better*. The *Publican* that scarce durst look up to Heaven; but *smote on his Breast*, and had nothing to say for himself, but *God be merciful to me a Sinner*, went down to his house *Justified*, rather than the other, *ver. 14*. Yet O how many still, are for keeping up the *Pharisees Trade*? And, Alas, What is all the best *Righteousness*, they so much stand upon? What, but some common Honesty, Sober Living, Upright Dealings, Observation of some Prayers, Kindness to the Poor, Fair and Plausible Carriage to all Things, it's true, very *Commendable* in themselves: But yet such Virtues, as were found in many of the *Heathens*: And peradventure, in a greater *measure*, than these Righteous men now do possess them. But still this is too Short for the Cover, and too Weak for the Cure, of a Sinful Soul. All this while, here may be no *Regeneration*; No Principle of *New Life*; No Heart Right with God; No *Spirit* of Christ; None of that true *Holiness*, without which, no *Seeing the Lord*. Instead of having these, they may Reject 'em, as *Unnecessary Preciseness*. Or though all these were indeed *superadded*; yet still they are in such *Imperfection* here; that
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the best of mortal Saints do see the continual *Need* they have, to fly unto Christ's *Merit* and *Satisfaction*, to help them out. But they that set up the Righteousness of *Works*, in Opposition to the Righteousness of *Faith*, are so *Puff'd* and *Swollen* with the proud Conceit of their Own Righteousness; that they look upon it as full enough, and Acquiesce in it, without seeking any further. And what need they any *Foreign* Righteousness, derived from the *Saviour*; when in every Nation, he that Feareth God, and worketh Righteousness, is Accepted with him? *Acts X. 35.* To which I shall here return *Beza's* Remark upon that place: That among the *Hebrews*, The Fear of God imported the Whole of his Worship: And because without *Faith* it is impossible to please God; It appears therefore, that *Cornelius*, (to whom this refers,) though a *Roman* born, and now a *Profelyte of the Gate*; yet before his *Baptism*, or his Knowledge of *Jesus* to be the true *Messias*; was one of those *Faithful*, who Believed in *Christ to come*. I only add, That none being Accepted, but in the Beloved; We must therefore conclude, That he was Called, and endued with the *Spirit* and *Faith* of *Christ*. And so God Approv'd of him, for that, which by his own *Grace*, he had wrought in him.

But they that presume they can do well enough, without the *Messiah's* Help, now that he is *Come*; If they were not too *High* to Regard our *Apostle*, I should mind them of his wholesome Admonition; *Rom. 12. 3. I say through the Grace given to me, unto every man that is among you, Not to Think more highly of himself, than he ought to think: But to think Soberly, according as God has dealt to every man the measure of Faith. But still he talks so much of Grace and Faith; instead of Works, and Self-Righteousness; that he is not like to be heard by them, who are all for their Own things; And therefore so much admire them, as better than any, because they are their Own. Though herein they stand so much in their own Light; as to Withstand their Justification in God's sight. For the Righteousness that indeed Justifies us, must be Compleat; and must Exclude Boasting: And Theirs has neither of these Qualifications; therefore cannot avail to their Justification. No, this is to be had another way; The way which they Scorn to take; Acts 13. 39. For by the Son of God, all that Believe are Justified from all things, from which they could not be Justified by the Law of Moses.*

And there is a greater *Obstacle* still in their way: And that is

III. The want of Low Thoughts and Humble

ble *sense* of their own *Unrighteousness*, and *Sinful Wretchedness*.

They never yet well *Knew Themselves* : Or else they would have better *Learned Christ*. They *Overlook*, or else *Palliate*, the *Grand Apostacy* : And therefore they have such *Slight thoughts* of their *Recovery*. As much as they do own of the *Natural Corruption* ; They rather make it the *Excuse* of their *Sins* ; than any matter of their *Humiliation*. *Pelagians*, and *Socinians*, that make so *Light* of the *Fall of Man* , and the *Distemper* of our *Nature* , do make as *Light* of the *Help* and *Remedy* : And fancy that any *Quacking* *Receits* , and *Home-spun* *Righteousness* will do , for such an *Inconsiderable Ailment*. And as for the *Righteousness* of *Christ Imputed* ; (that *Shadow* of a *Dream* ,) They'll sooner *Deride* it , than ever *Desire* it.

One of 'em, that pretends, in a late Book, to *Correct* all such extravagant *Errors*, with a *High Hand* ; well begins his *Account* of *Christianity*, with an *Enquiry* after *Adam's Fall*. But I cannot think that he has given the *World* any good *Satisfaction*, as to our sad *Losses* in *Adam* : When he makes no more of all, but that we became *Mortal*, and must *Dye* ; and *Cease* to be : And appeals to the common *Sense* of men, that by *Death*, is meant no more than the *Extinction* of *Life* ; and not a *Living* in *Misery*.

Now if he perceive no worse *Hurt* by the *Fall*: Yet he should not be Angry with those that do groan under more *Grievous Effects*; And feel the *old Aches* and *Mischiefs*, the *Wounds* and *Bruises* and *putrifying Sores* all over, to this very *day*: The *Darkness* to *Truth*: The *Dulness* to *Good*: The *Proneness* to *Evil*: The *Listlessness* to *Healing*: and even *Resistance* of a *Cure*: All which they cannot take to be any part of his *Work*, who made all things very *Good*: And therefore must lay the *Blame Lower*, than at his *Door*: And yet *Higher* than the *Actual Transgressions* of the *particular* persons so ill Affected. For that they appear to be thus *Vitiated*; even before *Habits*, by their *Actions*, can be contracted: Yea to be *Shapen in Iniquity*, and *Conceived in Sin*: *Psal.* 51. 5. And to bring such a *Corrupt Nature* with 'em into the *World* as makes them the *Children of Wrath*. *Eph.* 2. 2. And sure God would not be so *Offended* at 'em; If they were but even as he *Made* 'em; and there were no more to be *objected* against 'em; but that they were now become *Subject* to the *Calamity* of *Mortality*. Alas, We are told another thing, from more *Authentick Writings*; *Rom.* V. 19. That *by one man's Disobedience*, many were made (not only *Sufferers*, but) *Sinners*. And *ver.* 18. That *by the Offence of one man*, *Judgment* came upon all men to *Condemnation*.

damnation. And who that has well studied the Holy Scriptures, can take this *Condemnation* to be no more than a *Temporal Death*? However the Right Reverend Expounder's New and Soft Sense of God's Wrath and Damnation may as much Oblige the *Soci-
nian* Tribe, as his Opposition in other mat-
ters has Distress'd 'em: Yet here I must
beg Leave to Dissent from him and them.
Though we know what's commonly meant
by *Death*, in *Man's Law*: He must be a great
Stranger to the Law of *God*; that thinks
no more to be meant by it there: Where
Wicked men are threatned, That *if they
Live after the Flesh, they shall Dye.* Rom.
8. 13. And ask'd, *Why they will Dye*, for
want of *Turning*? Ezek. 33. 11. Why, Let
'em Live after the *Flesh* or not; Or though
they do *Turn* to the Lord; They shall be
sure however to *Dye* the Natural Death
of the *Body*. Sin, whether *Finished* or *Un-
finished*, brings forth this *Death*. There must
be a further *Death* meant therefore; *Jam.*
1. 15. Even that *Cursed State*; *Gal.* 3. 10.
and that *Hell*, which is made the Portion
of the *Wicked*. *Psal.* 9. 17. Which must in-
tend a Punishment beyond the *Grave*. For
into this *all* shall be turned; Though they
live never so *Godly*. *Psal.* 49. 48. *What man
is he that liveth, and shall not see Death*? But
some shall Awake to Shame and Everlasting

Contempt. Dan. 12. 2. And therefore, for all our Sadduces haste, When they Dye, there is not an End of 'em: Nor does the Immortal Soul then prove Mortal too: (At which their Doctrine seems to drive;) But they'll be Heard of again, in a Life of Misery; which holy Scripture calls the *Second Death*. Rev. 21. 8. *The Lake which burns with Fire and Brimstone is the Second Death. And they shall be Tormented day and night, For ever and ever,* chap. 20. 10. Such as are Condemned by the Judge Eternal, shall go away into *Everlasting Punishment*. Mat. 25. last. ver. And our Church is very express; (*Hom. of Nat. and Pass.*) That Man by the Fall, is not only become Mortal; But a Lump of Sin; A Bond-slave to the Devil; a Reprobate, Cast-away, and Fire-brand of Hell; and by the just Judgment of God, condemn'd to *Everlasting Death*.] Our Lord Jesus then did not come into the World, only to preserve men from *Non-Entity*; That they might not drop into *Nothing*; But to deliver us from the Wrath to come. 1 Thes. 1. last ver. This most dreadful Everlasting Judgment of God, is his Wrath pour'd out upon the *Vessels of Wrath*, fitted to destruction. Rom. 9. 22. Which to Save us from, was an Errand and *Atchievement* indeed Worthy the Blessed Son of God, to come into the World upon. And they that take no notice of this, unless to Contradict, and

and cavil against it : If their *Law* and their *Physick* be no better than their *Faith* and *Divinity* ; The World might not much be damnified ; though they should scorn any further to oblige it with their *Practice*. We see, the Knowledge of *Bodies* and *Worldly Estates* does not presently give a man *Insight* into the things that depend upon *Divine Revelation*. No, there's an *Unguent*, which all their *Philosophical* skill in Nature cannot discover. And yet it helps even the *Illiterate* to know all things pertaining to Salvation ; better, and more to the purpose, than many *Rabbies* and *Scholars*, that so much Scorn and Despise them. And that is, *The Unction from the Holy one.* 1 John 2. 20. A Learning that makes 'em know *themselves* ; and their *Wo-need* of a *Saviour* ; and makes 'em cry to him, in the anguish of their Souls ; (as ready to Sink and drop into Hell :) *Lord, Save us, or we perish.* We are *Undone for ever* ; If thou be not our *Strength* and our *Redeemer*. When so many, that seem much Above them, are still of the *Laodicean* Temper ; *Rev. 3. 17.* To say, They are *Rich*, and *increas'd with Goods*, and *have need of Nothing* ; and *Know not, That they are Wretched, and Miserable, and poor, and Blind, and Naked.* They Believe not a word, What our *Church*, (according to the holy Scriptures,) *Art. 9. teaches,*
That

That [*man is so very far gone from original Righteousness ; that the Fault , Corruption , and Infection of Nature in every person born into the World, deserves God's Wrath and Damnation.*] And that therefore, we can never think to *Ingratiate* our selves with the Majesty Offended ; by offering any thing of our Own. But, as 'tis, (*Art. 11.*) [*We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ , by our Faith ; and not for our own Works and Deservings.*]

The Rueful work which Sin has made in our Souls ; To throw us into a state , not only of *Strangeness* to God , but of *Enmity* against him, Batters down all the *Pride* and *Confidence* of such, as seriously ponder and lay it to heart. And when we are once soundly *Convinced* of our Sin and Misery ; What a Holy Majesty we have offended ; and what an Intolerable *Punishment* we have Deserved : Sure we shall not Presume then , That we can *Save*, as we have *Destroyed*, our selves : But shall be glad to take our *Reconciliation* , as a precious *Favour* ; at the hands of that Almighty Saviour, on whom God has laid our *Help*: *Being Justified freely by his Grace through the Redemption that is in Jesus Christ.* Rom. 3. 24.

But men at *Ease* , and never yet Pinch'd and Distress'd with the grievous *Pressure* of their
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their Sins, and God's deserved Plagues, are no competent *Judges* of these matters: whatever otherwise are their Abilities. In the heat of *Contention*, They'll rather *Flirt* at 'em, and *Play* with 'em; than put in for their *Share* in the Blessed Benefit of God's Providing. They are Subtile, and *Tortuous*, and Endless, in Opposing the *Righteousness of God*. Their *stout* Stomachs know not how to *Admit* of it. They'll seek all *Subterfuges* in the World to *Avoid* it. And if they can find any *Lurking-hole* elsewhere; They'll never come upon their *Submission* to Christ Jesus.

Indeed it is the great work of the *Spirit of God*, so to bring down the Soul; and to *Convince the World*, of *Sin*; as well as of *Righteousness*. *John* 16. 9, 10. By a deep *Humiliation*, to prepare men heartily to Yield unto God's Method of Justification: To *Stop every Mouth*, and lay *all the World Guilty before him*: *Rom.* 3. 19. To make them *Abhor themselves*; and subscribe to the *Justice of Heaven*, pronouncing *Damnation* upon their Sins: And make 'em Renounce all *hope of Relief*, from any *Righteousness of their Own*; and to Depend all upon the *Lord their Righteousness*, for Justification in God's sight.

The Whole need not a Physician: But the Sick at Heart, will be glad to hear of *Help*.

Help. After they have been *Harassed* with the Terrors of the *Law*, and pull'd down with the Spirit of *Bondage*; and the *Conscience* of Sin has brought 'em to see, what a *Fearful thing* it is, to fall into the hands of the *Living God*: Then they'll know how to Prize the *Grace* of the Gospel; and the blessed *News*, that calls 'em to *Believe* in him, that has Satisfied the *Precept*, and Undergone the *Penalty*, of the *Law*, for 'em. When they have been Groaning under the sore *Oppression*; They'll have little List to *Resist* the Heavenly *Grace*, which bids 'em, *Cast their Burden on the Lord*. Guilt *Awakened*, makes men highly *Concerned*: And indeed only the *Convinced Sinner* is Capable, to let this *Grace* sink down into his *Heart*. Such as are Prick'd at *Heart*, Bowed and Broken with the Burden of *Sin*, will haste away for *Refuge to the Hope set before 'em*: And *Look to Jesus*, as the *Wounded* did to his *Type*. Numb. 21. 9. Such as know God's *Glorious Holiness*, and their own *Sorry Righteousness*, will *Despair* of Themselves; and never Venture, with their *Briars and Thorns*, upon a *Consuming Fire*.

But who so *Bold*, as they that are yet in their Natural *Blindness*? In whom the God of this World has *Blinded the Eyes of them that Believe not*. 2 Cor. 4. 4. I cannot but call it *Blindness*; for all their *Parts and Learning*.

ing. For Paul was not inferior to the best of 'em; for Natural and Acquired *Abilities*: And yet could he see nothing of this *Righteousness*; Till *Humiliation* had pull'd down his *Heart*; and *Conversion* had Opened his *Eyes*. And he tells us, that the *Natural Man*, (Let him be never so Profound for his *Politicks*, or mighty in his *Philosophy*,) (*Receives not the things of the Spirit of God. For they are Foolishness to him: Neither can he know 'em; because they are spiritually discerned.* 1 Cor. 2. 14. Cannot? And wherefore? (I beseech ye,) What is too Hard for them to *Know*, who think they see and *Comprehend* all? Why, here he has *Pass'd* 'em, who was the most *Experienced* person on both sides; and knew what could be done by the Strength of *Nature*: And what men can never have a sight of, without a *Spiritual Eye*, and God's *Grace*, and Light from *Above*: To give 'em, (as he expresses it, like himself; *Eph. 1. 17, 18, 19.*) *The Spirit of Wisdom and Revelation, in the knowledge of our Lord Jesus Christ: The eyes of their Understandings being Enlightned; that they may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints; and what the exceeding greatness of his Power to themward that Believe.* This is a Knowledge so *Sublime*; That none of the great Masters of
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Reason, with all their *Sharpness*, can attain to: And therefore are so apt to speak *Evil*, of what they *Understand not*. Because they were never yet thrown down, like *Paul*; and never *Taught of God*; and have not heard and *Learn'd of the Father*, to come unto *Christ*. John 6. 45. And so as yet, they see no Need of *Submitting themselves to the Righteousness of God*: Nor will they do it; till brought better to Understand their own *Vileness* and *Accursedness*: Till they have got that *Eye-Salve*, to clear their Sight: *Rev.* 3. 18. And (after all their *Boasted Virtues*,) come to Learn of *Christ* that *Meekness* and *Lowliness* of heart, which would set 'em upon Deploing the Depravation and Pollution of their *Nature*; The Deceitfulness and Wickedness of their *Hearts*; and those deadly Wounds, and Damnable Maladies of their *Souls*; that require no less a Remedy, than the *Blood* of *Jesus*; and the great *Salvation* wrought by the *Son of God*. In the sense of which, O how well for 'em, If they would turn the proud Boasting of their *Good deeds*, into humble Bewailing of all their *Sins*; and be taught of *God himself*, *Ezek.* 20. 43. To Remember their ways and their doings, and Loath themselves in their own sight. Yea, Chap. 16. last ver. So Remember, and be Confounded; as never to Open their Mouths any more; to speak one word in any Self-Vindication.

Thus

Thus I have shew'd, How for *Pride* it is,
That men stand off from *Submitting themselves*
to the *Righteousness of God*.

And now I would Admonish all who I can
prevail with,

I. Not to have these men so in *Admiration*;
as to Espouse their *Opinion* for the Way of
Righteousness.

II. Not to count a *Righteousness* of your
Own Needless, to be *Possess'd* of; Because you
have Need of another to *Trust* in.

Yet after you have done your best, III. Sub-
mit to the *Righteousness* of God; as ever you
would have *Peace* with God.

I. Admire not the *Exalters* of their Own
Righteousness; as likeliest to lead you into
the Way of *Righteousness*. As if true *Good-
ness* lay all on their side; and you must
needs be with them, to find it. For there
peradventure, you may sooner find *Snakes in
the Grass*: Yea and *Infidels* in the Dark;
Transforming themselves into Angels of Light.
But there you may be miserably disappoint-
ed of that *Real Righteousness*, whereof they
would be thought the Sole *Possessors*. For
'tis not mens much *Talking* of it, that pre-
sently *Entitles* them to it. But it may be
proper to Enquire, *How they came by it*;
before we think our selves oblig'd, to ac-
knowledge

knowledge them *Endu'd with it*. For how can the *Corrupt Tree* bring forth good *Fruit*? And *Trees* of Righteousness do not use to grow in *Nature's Garden*. No, They must be *Transplanted*, and altered by *Grace*; before they can bear any thing pleasing to *God*. O what then shall we think of their Righteousness and Goodness, that make even as light as nothing of that *Transplantation*, and Change, made by *Conversion*? And carry, as if they had been such as they ought, even all along from the *Beginning*: And stand *Caressing* themselves, and *Applauding* the Good that they still have done? So that to talk to them of *Conversion*, is an impertinent Loss of your *Labour*. For they seem to understand no *Conversion* at all, but of *Heathens*, *Infidels*; or some very *Notorious Sinners*. Whenas in truth, *Conversion* is not only Changing *Names* and *Professions*, but *Hearts* and *Conversations*. 'Tis to be *Regenerate* and made *New-Creatures*; To pass from *Death* to *Life*: And not only be *Civilized*, as to the *external Carriage*; but *Renewed* in the very *Spirit* of our *Mind*; and *Saved* from our *Worldly Loves*, and *Carnal Minds*; as well as from crying *Sins*, and *Scandalous* ways. And such a *Change*, O how many that Name the Name of *Christ*, yet stand in as much *Need* of, as any that lye without the *Borders of Christendom*?

But

But when I hear men, that are for *short Cuts* to Heaven, and for *Widening* the Way, which our Saviour calls *Narrow*, Crying, *It is but so and so*: And seem as *Confident*, as if all were their own already: Though still their *Praying* is at as *Low* an Ebb, as their *Believing*: And *World* and *Flesh* seem to have them as much under, as any other men: And to the *Means* of *Grace*, that should help us God and Heaven-ward, (as *Scriptures* and *Sermons*, and *Sacraments*, and *Sabboths*, and the daily *Exercises* of *Piety* and *Devotion*;) They seem very *Cold* and *Indifferent*; and are readier to *Dispute* them away; than to shew any *Zeal* for 'em: I am ready to think with my self, If the *Religion* of these men would serve the turn; As *Low* as it is with me, I durst venture, with ease, to fetch out such a *Copy*. And yet though I wrote *Fairer*, and reach'd *Further*, than so: I should be afraid to *Trust* my *Everlasting* Salvation upon it. Nay I should suspect all my *Faith* in *Christ*, by which I hope to be *Justified* and *Saved*; If it did not excite and enable me to do *Better*, than some, that think they have *done* enough, and are *Good* enough; when yet they lie far *Short* of those *Believers* in *Jesus*, against whom they have so many *Articles*; for their *Loose Opinions*, destructive of all good *Conversation*.

Alas, Who use to throw the *Righteousness* further from 'em, with their *Hands*; than

H

some

some that stiffliest Plead for it, with their *Tongues*! Shewing much more concerned for *Others* Holiness, than for their *own*. And we should be very forrily Taught; If we had no better *Patterns*, to Learn it from. When even the *Inherent* Righteousness, upon which they hang all the weight of their Salvation, Yet such an *Ordinary* Attainment do they make of it; that a *Heathen* man, or an *Unregenerate* Sinner, might undertake to reach and accomplish as good a *Righteousness*. For *Regeneration*, they treat as a Child of the *Imagination*: And only for the *Sport* that it gives 'em, they might pass it over in deep *Silence*. Belike they may not think themselves concern'd in our Lord's *Determination*; *Matt. 18.*

3. *Except ye be Converted, ye shall not enter into the Kingdom of Heaven.* And *John 3. 3.* *Except a man be Born again, he cannot see the Kingdom of God.* Yea for (that which is their *Pride*,) the very *Morality*; Yet I know the case, wherein they can make it a *Dispensable* Quality. For I have heard some of 'em, tetch off an *Egregious* Swearer, Drunkard, or Scandalous Liver, for a very *Good Honest* man; of whose *Happiness* they seem'd not to make any *doubt*: Because they were perswaded he meant no *Hurt*; but only had such *Failings*. And at that rate, as Loose as they count our Doctrine of *Faith* in Christ; We may say of their Self-Righteousness, *Wide is the Gate; and Broad is the way*: Who almost, can miss it? They are indeed

indeed the quickest *Operators* to relieve a *Troubled* Conscience. And if what they lay down, would but serve the turn ; 'Twere the easiest matter in the World, to do that, which *Elihu*, Job 35. 23. took for the work of an *Interpreter*, one among a *Thousand* ; To shew unto a man his *Uprightness* ; To point out that, which will be a *Convincing Evidence* of ones *Title* to the Kingdom of Heaven.

But however the Righteousness of *Faith*, may be Charged, as *Destructive* of *Good Life* ; (and let others take their Liberty to Judge as they find ;) As far as my own *Experience* reaches, I must needs Testify, That I know no such *Holy*, *Humble*, *Charitable*, *Heavenly*, *Livers*, as these censured *Believers*. And many that Live and Lean by *Faith* on the Son of God, have much more of the *Goodness* to shew in their *Conversations* ; than others that would *Engross* it all to themselves, in their *Disputations*. Nor can I so admire any, even the best, of the *Socinians* ; As to think, they do Exceed, or come near to Equal our holy *Reformers* : Who yet were the known *Maintainers* of this Doctrine of Faith : And even Built the *Reformation* upon it. And as they Lived great *Examples*, to Honour it : So they Died faithful *Martyrs*, to Assert it. And they that cry, It is no thanks to the *Doctrine*, if some mens Conversation under it, be as becomes the *Gospel* ; Talk like those that do not know the *Truth*, as it is in *Jesus* ; Nor what

an *Operative Principle*, is the *Faith of Christ*, to produce all the Fruits of a *Godly Life*. For if indeed I do Believe in him, as *Dying for my Sins*; and making my *Peace through the Blood of his Cross*; How can I but *Love him*; Yea Love him the more, the more I Believe he has done, on my *Account*? And I cannot Love him, but I shall set my self to *Please him*. And then sure am I like to do him more *Ingenious* and *Acceptable Service*; than when I work only as a *Slave, for Dread*; or as a *Hireling, for Wages*.

I know, the *Papists* also Traduce ours, for a *Loose Religion*; Because we teach this Justification by *Faith only*. And yet how often have we seen the *Loose Livers* among us, run over to them for *Ease*, and such *Hopes* in an ill way, as we could not give 'em? If *Faith* in Christ be any part of our *Goodness*, (as I cannot but think it is; Because God has *commanded it*, and promis'd *everlasting Life* to it;) Is it not enough then to bring the whole *Pretension* of their Goodness under *Suspicion*; who make so bold, to *Explode* and *Ridicule* this Faith; as a thing of more *Mischief*, than *Benefit* to the World? And they that use to be so *Saucy* with Gospel-*Mysteries*, do not afford *Faith* any more *Civil Usage*: But that which *St. Paul* calls the *Mystery of Faith*; 1 Tim. 3. 9. It's doubt, is still such a *Mystery* to them, That when they make it their *Bable*, to *Play* with; and their *Eye Sore*, to *Rail* at; They *Fear*,
and

Righteousness of God. for

and they *Strike*, at they *know not what*. But if the *Well-Living* greatly depends upon the *Sound Believing*: The *Credenda* then, I think, ought to have a fair treatment, as well as the *Agenda*. And if some did *Believe* of our Lord Jesus, as they *Should*; They would shew a little better *Manners*, and more *Reverence* to him, than they do. And as he Commended the *Centurion*, Matt. 8. 10. *I have not found so great Faith, no not in Israel*: I wish I could not say it, to the *Reproach* of some, that would thrust themselves for Shelter under our *Israel*; I have not found so great *Infidelity*, no not in *Rome*. Where an *Honourable Author*, (in his *Acute* way,) has long since told 'em, *They make a Jest of Christ's Three Offices*: Yet they have not gone about to *Plunder* him of his *Eternal Deity*, and his *Infinite Satisfaction*; On which depends all our *Justification* here; and our *Salvation* for ever.

But they that can allow and plead for the *Worshipping* of our Saviour; and yet tell us, We need not Concern our selves, Whether he be *God* or not: Would thus run us upon the same *Absurdity*, as he condemn'd in the *Samaritans*; John 4. 22. *To Worship we know not what*: Yea to give the *Glory* of *God*, (for ought we know,) to a *Creature*. And then we are like to be *Good Livers*, when such *soul Idolaters*. But (after all the *Ostentation*,) I should not doubt to find as good *Life* and *Morals*, yea as good *Righteousness* and *Re-*

ligion, as theirs ; even among the old *Ethnick Philosophers*. Nor do I question but *St. Paul*, who was as great a *Scholar*, was also as Good a *Liver*, as *Socinus* : Yea how incomparably *Better* ? And yet he Believed, That *Jesus Christ* was over all God Blessed for ever. *Rom. 9. 5.* And that we are *Justified by Faith in him*, without Works of the Law : Yea by Faith, in Contradistinction from Works. *Rom. 11. 6.* If it be by Grace, (says he,) then it is no more of Works ; otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace ; otherwise Work is no more Work. And of this Faith and Doctrine, 'Tis most evident, He was a most Zealous Promoter. They therefore that asperse it, as tending to *Ill Life*, and *Dissolution* of Manners, must needs reflect on him, as a very *Shallow Preacher*, or none of the best *Liver*.

But sure it can be no part of their *Goodness*, to *Justify themselves* ; and *Pride* it in their own *Righteousness* ; and remain too sturdy, ever to *Submit to the Righteousness of God* ; and *Wriggle* themselves out of that *Meekness* of Faith, which his Word makes their duty ; as much as the *Holiness* of Life. But be it his Word, never so plain ; yet if they say It is not ; but only *Our Interpretation* : That shall be their Warrant, to *Reject* it all ; and cry, It's against *Reason*, and against *Good Life* ; And therefore they are *Wiser* and *Better*, than to hear talk of it. When I thought, It had
been

been good Reason to submit to God's Righteousness : Tho' it might seem a *Disparagement* to our Own ; And not set our *Weak Reason* to Brisk up it self, above his *Revealed Pleasure*. And I thought *Good Life* had been in no danger, by accounting his Righteousness *Better*, and fitter to be *confided* in, than our Own. But some would make us think they are of opinion, That the *Talk* of a Good Life is all : When we can see as little of it among them, as with other men. And most of thir *Zeal*, (as far as they commonly make it appear,) is shew'd, To *Fright* men out of their Faith, and *Submission* to the Righteousness of God ; And to *Inveigh* and Rally against the *Believing* in Jesus ; tho' it be to the *Saving* of the Soul. But the Lord Fortifies his Faithful People against all such ; *Isa.* 51. 7, 8. *Hearken to me,* (and not to them ;) *Ie that know Righteousness ; the people in whose heart is my Law : Fear ye not the Reproach of men : Neither be ye afraid of their Revilings : For the moth shall eat 'em up like a Garment ; and the Worm shall eat 'em like wool : But my Righteousness shall be for ever ; and my Salvation from generation to generation.* And Chap. 54. last ver. *The Righteousness of my servants is of me, saith the Lord :* And if it be of God ; It shall surely stand : Whoever go about to *Disannull* it ! And if it be according to his *Word* ; For certain, It is *Holy*, and tends to his *Glory* : Whoever spet their *Venom*, to *BlaspHEME* it. They take the wrong way, to

advance their *Opinion*, or their *Reputation*, with the Believers on *Jesus* : When they are for stifling *Faith* in *Christ* ; to make mention of their Own *Righteousness*, even their Own only.

But while others Run down *Faith*, to Exalt *Good Life* ; We would not, (for *Reprisals*.) Throw down *Good Life*, to set up *Faith*. Therefore,

II. Let none count a *Righteousness* of their own needless to be *Possessed of* ; Tho' they have still need of another to *Trust to*. You must throw *by* your *Righteousness* ; As no *Foundation* for you to *Build upon* : But never must you Throw it away, As the *Garment* which you are to be continually *cloath'd with*. Tho' your *Title* to Heaven must not be laid all upon it : Yet there is no good *Hoping* for Heaven *without it*. No, nor any living upon *Earth*, But you'l *Lose* your selves ; and *Expose* the *Faith* of *Christ*, by your means, to be evil spoken of. And *dead Flyes in the precious Oyntment*, will give it an *ill savour* ; and just *Offence*, to open the *Blasphemers* mouths. Here then must you be exceeding full of *Care* ; To walk *Circumspectly*, as well as to *Believe Assuredly* ; And to lead a *Life* becoming your *Faith* : That you may not only have the *Witness in your selves* ; But may have others also abroad to *Corroborate* the *Testimony* : when they see the *Fruits* springing out of the *Root* in you ; and from your *Light shining before*

fore men, must be constrain'd to confess, you are *Illuminated* with the beams of the *Sun of Righteousness*.

I confess, It's vain to talk of *Driving* some men out of their *Righteousness*; That which indeed they never *had*: But such must rather be taught, That *except they Repent, they shall perish*: And that they must *Turn, or Dye*; as well as *Believe and Live*. For Faith is the *Flight* of a *Convinced* Sinner, to the Holy All-sufficient *Saviour*; Not only to be *Justified*, and preserv'd from *Damnation*; But also to be *Sanctified*, and made *Meet for the Inheritance of God's Saints* in the heavenly *Glory*. And I must tell you, That your *Own Righteousness and Holiness* is as *necessary*, as your *Salvation* and everlasting *Blessedness*. For the *Unrighteous shall not Inherit the Kingdom of God*. 1 Cor. 6. 9. And *without Holiness, no seeing the Lord*. Heb. 12. 14. *Conversion*, and becoming *New Creatures*, and *walking after the Spirit*, and having the *Conversation in Heaven*; These are all such *indispensible Qualifications*; That a man must have a *Faith* against all the *Word of God*, who can make account to get to *Heaven without* 'em.

And I shall little regard the *Peace* of mind that any do arrive at, in an *Idle, Prayerless, or Licentious* way of *Life*. For thus men may snatch the *Stolen Goods*; which one day, they shall *Answer and Smart* for; And find all the fine *Security* turn'd into the shadow of *Death*;
And

And by Grace or Hell, be *Awakned* into Lamentation, and weeping, and wo. They may so Bribe or Baffle *Conscience* for a while; even when *the Wrath of God abides upon 'em*. But tho' they cry *Peace*, and all Well; when they know not, or mind not, what's *amiss*: He will bring them to another *Reckoning*: And not hold them *Guiltless*; that can so easie *Ab-solve* themselves: And if there be not *Grace* and *Holiness*; there will be no *Peace* and *Happiness*. Tho' upon the *Right Believing* depends so much our *Holy Living* here, and our *Eternal Life* hereafter: yet, as we must secure our *Salvation* in the Hands of our *Saviour*: So must we Justifie and Adorn our *Profession* in the sight of every *Observer*. However true Piety, as well as Faith, *Leans* upon Christ alone: (For he is made unto us *Sanctification*, as well as *Redemption*;) Yet wherever his Gospel in Power, is received by *Faith*; it will produce the Fruits of a *Godly Life*. So that they are no *true Believers*, but false hypocrites, who are *wicked Livers*. Nor are they sound in the *Faith*, that abound not in its holy *Fruits*. For *Christians* are not to be distinguished from *Heathens*, only by their *Orthodox Opinion*; but also by their *Exemplary Conversation*. Else will they be found in worse case at last, even than those that were *without Christ*. To *Contend* for his Faith, is a *duty*: True, But it is not *all*. Nay to cry it up in *Words*; and dash it down in the *Life*: To *Flatter* his Person, and

and *Trample* his Commands ; is not to *Believe* in him ; but to *Rebell* against him. Believers are *Created in Christ Jesus, to Good Works. Ephes. 2. 10.* And the *Mystery of Faith* is to be held in a pure Conscience. *1 Tim. 3. 9.* But Faith is *Spurious* ; and none of that *Justifying Faith* we contend for : if it be not a *Holy Faith* ; and such a Principle of Holiness, as *Purifies* the heart ; and works by *Love* ; and is *Fruitful in Good works.* To *Christ* indeed, and to him alone, belongs all the *Honour* of our Salvation : But then, we must keep up the *Glory* of his Grace, without overthrowing the *authority* of his Government : And where we cannot work to *Deserve* Heaven ; (that we need not do ; when he has done it for us :) yet must we use the *Means*, and take the *Way* he has *Appointed* ; to that Salvation, which he has *Merited.* Nor will he that works all our works *in us*, perform our Duties *for us* : Nor will God *Forgive* and *Save* us ; without the *Terms* on our part fulfilled : However by his *Grace* it is, that we do *Perform* 'em ; and to him we must *seek* still, to *Enable* us for the Performance. And as we must *Borrow* from *Another* the Righteousness, which excludes all confidence of Boasting : So we must have in *our selves*, the Righteousness which excludes all *Boldness* in sinning.

This then may confound the *Presumption* of such, as think it enough to hang all upon the *Righteousness of Christ* ; Tho' they cast
behind

behind their backs all the *Precepts of Christ*. And so indeed, they would establish, not their *Righteousness*, but their *Wickedness*: And make their *Faith* in the *Saviour* of the World, their *Patent* to affront the *Holy One* of God. Christ's *Righteousness* is no *Asylum*, for such bold *Traytors*: But it is a sweet *Resort*, for all *frail Offenders*. 'Tis not for those, that will not set themselves to walk in his *Holy Ways*: But for such as do what they can; yet still find they come *short*, and *Offend* in many things. The *Penitent Believers*, whose desire, and care and endeavour is to *Live Godly in Christ Jesus*; Tho' still they are so Faulty, they *Criminate* and condemn themselves; yet he will *Answer* for 'em; and bring them off. But the *Obstinate Sinners*, who put themselves under the Banner of another *Commander*; and set their Hearts upon the *World*, and their *Lusts*; and make no *Conscience* of the holy *Duties*, which the Gospel gives them in charge; Tho' they be never so *Confident*, that Christ shall save 'em: He will shake 'em off, and never own 'em; but pass the Sentence of *condemnation* upon 'em.

Repentance then, and *Righteousness*, and *Holiness*, and all vertuous and Godly Qualifications, are so absolutely *needful*, that No Good to be *done*, No Heaven to be *had*, without 'em. No, 'Tis vain, 'Tis *Impudent* to look for a *Blessed End*, in a *Wicked Way*. When as the *Saviour* himself will not save us, *in our Sins*; but

but from 'em. i. e. Not when we continue *Impenitently* in 'em: Not unless we contrive and strive to *Forfake* 'em. *Let no man deceive you then with vain words: For because of the Wicked things forbidden, comes the Wrath of God upon the children of Disobedience.* Ephes. 5. 6. He has *Reveal'd* it from Heaven against all *Ungodliness, and Unrighteousness of men, that hold the truth in Unrighteousness.* Rom. 1. 18. And he that is *angry with the Wicked every day*; will never *Allow* of Wickedness in any Man No, *The Righteous Lord loveth Righteousness; His Countenance does behold the Upright.* Psal. 11. 7. And *he that doth Righteousness, is Righteous; and is of God.* 1 Joh. 3. 7, 10. 'Tis not *Talking* of it, or *Pretending* to it, without *Doing* it; that will prove you to be *possessed* with it, and *owned* of the Lord. And if you are not sincerely *Righteous, with a Righteousness Inherent*; you'll never be able to make it out, either to the World, or to your own Consciences, that you are compleatly *Righteous, with a Righteousness Imputed*: For from *this* Righteousness, evermore flows the *other*.

But it may be asked, What need this Righteousness of our *Own*; If we be Justified by the Righteousness of *Another*? Nay, if God Justifies the *Ungodly*; May not we e'n cast away the care of *Piety*; and Live at *Large*, how we please? If we do but *Believe* in Jesus Christ, and persuade our selves, That his *Righteousness*

ness shall set us *Right* with God ; and bring us *safe* to Heaven ? And then is not this a *Doctrine*, like to make good work, to *Reform* the World ; and turn Sinners aspace to the Lord ? How could you fit the *Humour* of Ungodly men better ? And do not you thus give even vilest Wretches the *Haloo* ; not only to *Run on* ; but to *Abound*, in all Iniquity ? That they may reap the *Abundance* of Grace ; and make all *Even*, by the cheap and easie way of *Faith* ; To Believe that all their Work is *done* ; And they may then take their *Ease*, and fear nothing ?

I bewail it, That this is the common use many do make, of all the rich Grace of the *Gospel*. Thus they stumble at the *Corner-stone* ; and dash themselves, to their own *Destruction*, against the very *Rock*, upon which is to be built all our *Salvation*. Thus the *Holy One* of God shall be made the *Pander* to Sin ; And *Relyance* on Christ, the Warrant to *Rebel* against the Lord.

Now both to stop the mouths of such as *BlaspHEME* the Righteousness of *Faith* ; and are ready to cry out even of the *Chosen Vessel*, for running loose with *unsavoury Doctrine* : And also to stop the way against the *Beasts* of the people, that are *Ranging* about, to seek any Gap, where they may break *Loose* ; to Out-run their *Duty* : I must here give my Pen *liberty*, to flow down in a measure, beyond the *Proportion* observed, in the other *Parts* of this Discourse.

And

And this *Cavillation* having more in it of *Sophistry*, than *Honesty*; and using to arise rather from *Perverseness* of Spirit, holding the Truth in *Unrighteousness*; than from the real want of *Understanding*, how to make a better use of it; and growing not so much upon a *Weak*, as *Willfull* Mistake, of the *Design* of our Saviour's coming; and of the *Nature* of that true *Faith*, which gives us the saving Interest in him: I shall think I have done enough to rescue the Truth out of *ill hands*; and to satisfy all just *Exceptions*; In Capitulating with the Objectors, and endeavouring to set 'em Right, as to those *Two Points*: And to cut off the Occasions of *Wresting* and *Perverting* 'em, to their own *Vile* and *Vicious* purposes.

I. Tho' I dare not Limit the *Design* of our Blessed Saviour's Coming into the World, only to his *Preaching* Righteousness; and Living and Dying an *Example* of all Vertue and Piety; In his continual *doing Good*, and patient *Bearing Evil*; and Leaving the *Rules* of Holiness, for us to follow: However *Holiness* has been well Prov'd to be the *Design* of Christianity, in a *Noted Book*; (which also speaks the pious Design of the *Right Reverend Author*;) Yet it seems with good Advice, That [*Only*] was pinch'd out of the *Title* of that Book in the later *Edition*. For Wo to poor guilty *Lost Sinners*; If Christ Jesus had no further *End*; To *Attone* for their Guilt, and Deliver 'em

'em from the *deserved Curse* ; To give himself for their *Ransom* ; To make their *Peace* with Heaven ; and to *Purchase* them an *Eternal Blessed Inheritance* there. This wonderful *Kindness* and *Love* of God our Saviour, must never be *over-lookt* and forgotten. Yet at the same time, must we Remember, That he had a *Design* upon us, to *Renew* us ; as well as to *Redeem* us: Yea to *Redeem* us from the *Slavery* of Sin ; as well as from the *Misery* of Hell : To *Turn* us from our *Iniquities*, and *Raise* us above this *World* ; and so, to *Fit* us up for a *Better*. After he had set us *Right* in the Court of Heaven ; to *make* us also *Meet* for the *Kingdom* of *Glory*! Indeed his *Design*, (as one ingeniously says,) was not upon our *Names*, so much, as upon our *Natures* ; Not to raise a *Generation*, that should be called *Christians* or *Believers* : But to make them such manner of Persons, in all *holy Conversation* and *Godliness* ; as should be to the *Praise* of his *Grace*, and *Adorn the Doctrine* of God our Saviour in all things : To *Cure* the deadly *Diseases* of our *Souls* ; that pull'd us down to the ground, and made us ready to drop into *Hell* : Yea to *Restore* us to *Health* and *Integrity* ; and *Renew* us after the *Image* of him that *Created* us : That we might be capable of *Communion* with him here, and the *Blessed Fruition* of him for ever.

But

But O how do they *Mistake* the Redeemer, who take him for their *Servant*, only to carry 'em to *Heaven*; But no *Lord*, to order 'em, in the *Way* leading thither! Yea their *Slave*, to *Serve with their Sins*, and give 'em *Boldness* to go on in their *Trespases*; Because he has brought sufficient *Remedies*; And more despitely to use him, the more he has done for them. As if there were no more in his *Salvation*, but just to *Save* 'em from *Hell*; without any further ado: Whether ever they be *Chang'd* and *Renewed*, by his Spirit or no: And Christ must take 'em with all their *Treasons* and *Rebellions*; and *Save* 'em, *whether they will or no*; Though they run on quite *Wide of*, and *Contrary* to, his *Way of Salvation*. So ill have they *Learned* Christ; who think no better of him, than as a *Protector* of *Wickedness*; giving men leave to *Live* as they *List*; Yea giving any the *Uncleanest Sinners* hopes of *Salvation*; that will but talk of their *good Faith*: When as he was *manifested to Destroy the Works of the Devil*: 1 John 3. 8. And gave himself for us; that he might *Redeem* us from all *Iniquity*; and *Purify* us a *Peculiar people to himself*. Tit. 2. 14. He *Died for Sin*; that we being *Dead to it*, might *Live unto Righteousness*. 1 Pet. 2. 24. And to make us such a *Sanctified Sort*; that he might not be ashamed to call us *Brethren*. Heb. 2. 11. Yea to make us so *Pure in Heart*, that we might *see God*. Mat. 5. 8. To turn our *Hearts* against

the Corruptions, which they were set upon ; and to make that *Holiness*, which was our greatest *Eye-sore*, become the most Amiable *Beauty* in our Eyes : To save us from the *Curse*, but not from the *Obedience* of the Law : To throw down our *Idols* ; that he might be Chief and Uppermost in our Souls ; And *Reign over us* ; till we should be fit to *Reign with him*.

Though he came to Ease us of the *Load* of our *Sins* : Yet not to Discharge us from all the *Care* of our *Duty* : Not to call us to a *Lawless* condition ; but to *take his Toke upon us* ; and Submit to his Government and *Discipline* over us ; And Resign up the Right even of *our selves*, to our Lord Redeemer ; To *Be*, and to *Do*, as he by his *Word* shall order us ; Yea and order even the *Secretest* workings of our *Hearts* : Not leaving so much as our *Thoughts* Free ; and bringing all Desires, Intentions, and Motions, subject to his *Controul* : So making the Heart-Adultery, and Mental malice, and Pride of Spirit, to be as much *Sins*, even as any that break forth into outward *Acts*.

Indeed he gives not only hopes but Assurance to all *Believers*, who *Repent* and are *Converted*, that their *Sins* shall be blotted out. *Acts* 3. 19. But then, whatever we Believe, he tells us, That *Except we Repent, we shall Perish*. *Luke* 13. 3. The Saviour himself will not Save us, without Repentance. And except
he

he Wash us, we have no part in him. John 13. 8. We shall not be Justified by his Blood, nor Glorified in his Kingdom; If we be not also Regenerate by his Spirit, and Sanctified by his Grace. He is the Author of Eternal Salvation to all that obey him. Heb. 5. 9. Ay, But instead of Saving, he will Destroy, those his Enemies, that would not be should Reign over 'em. Luke 19. 27. He is the Physician to Heal all our Diseases: 'Tis true; But not if we Slight all his Prescriptions. Our Being in Christ Jesus, frees us from Condemnation. So we are assured: Rom. 8. 1. But then that In-being must be Proved by our holy Walking; Not after the Flesh, but after the Spirit. For he will not Save us in the way of our Lusts, and in the Way of this World; But in the way that he went, and in the way of his Word. He has, indeed, provided a Remedy, even for the Worst: But they must come into the Way: And they must take it in time: There's a door of Hope, and the Kingdom of Heaven, Open'd to all that Repent and Believe: But shall they Escape by Iniquity, that do as bad as the Worst, and yet reckon to be Saved with the Best? They that are Mad upon their Lusts; and grown Old in their Sins; and Scoff at holy Persons and Duties; That talk of nothing above the World, and Fashions and Fooleries; that ramble about, after Drink, and Meat for their Lusts; and Scramble and Tear for the World; and Live, as it were, in Spight of

the Gospel? Do they think to make all whole, by telling of their *Part in Christ*? Even those that are not fit to live among *Honest* men upon Earth, Such as Shamefully fail in the very *Lowest* Rank of *Works*; (and one might expect better usage from many of the *Heathens*, than from such *Christians*;) Do they presume thus strait to grow up into a *Fitness* for the *Eternal Dwelling* with the Holy God and his Saints in *Heaven*? They that are so *Close-fisted*, they'll give even nothing to the *Poor*: And carry, as if they were no *Stewards*, to Dispense out what they Possess; But perfect *Proprietors*, to do with it what their list: They that have no *Government* of themselves, to Conquer their brutish *Lustings*, with *Temperance*; nor their *Passionate Resentments* with *Patience*: Yea that throw themselves upon the very *Mouth* of Temptations; and are ready to catch up all the *Baits* of Sin, even as fast as the *Tempter* casts them before 'em: The *Unconverted*, that yet lie *Dead* in their Sins; The *Unsanctified*, that are still Strangers and Enemies to *Holiness*; That no more desire to be *Saved*, than the *Devils* do; *i. e.* Only from *Torments*: And at the highest, Aim at nothing above *Pardon*, and Freedom from *Hell*: Are they in the right way to *Heaven*? And do they stand fair for the Salvation of *Jesus Christ*? O how Silly, yea and *Impudent* is their *Claim* to him? Though they *Name his Name*, If they *Depart not from Iniquity*;

quity; What shall they have from him, but *Depart from me ye that work Iniquity*? How poorly shall they come off, who expect he must Own 'em, for calling, *Lord, Lord*; When they never applied themselves to *do his Will*? *Matt. 7. 23.* When he had only the *Name*: But the World and Lust had all the *Service*. They are like to find him a *Lord*, by his *Judgments*: Though he could not find it, by their *Carriage*. He will be as *Dreadful*, as ever he was *Contemptible*, to 'em; and make the *Enemies* his *Footstool*; that would not be persuaded to make his *Gospel* their *Rule*. And according to *Works*, will he pronounce the standing *Sentences* of Judgment, at the Last day: When every one shall receive according to what he has done in the *Body*. *2 Cor. 5. 10.* and *Matt. 25.* Saith the Judge to some, *Ye did so and so*; therefore, *Come ye blessed*: And to others, *Ye did contrary*; therefore, *Depart ye Cursed*. Though Heaven's *Blessedness*, (it's true,) the most Righteous have not *Deserved*: Yet so we are taught, How the Persons must be *Qualified*, for whom it is *Prepared*. As indeed all the Promises in the Law, If ye *do so and so*, Ye shall be *Blessed*; Do not shew those Works to be the *Causes* of the Blessings: but the *Qualifications* of God's Servants, for whom those Blessings are *designed*. And therefore, as to the Proportions, He distributes 'em how he *pleases*; and not just as might seem equal in our eyes; Giving to them that came in at

the *Eleventh* Hour, as much, as to them that had Laboured from the *Third*. Matt. 20. 9: That he might let 'em know it to be, Not purely the *Reward* of the Work; but the free *Gift* of his Grace. And though none shall be Saved for his *Works*, Yet shall the *Works* be Called over, and *Enquired* after; rather than *Faith*, in the Judgment. And every one shall be Tried according to them: Because only their *Good works* can shew their *Real Faith*, and Interest in the Saviour of the World. And Works being more *Publick* than Faith, to be Seen by all; (As the *Superstructure* lies more *Open* to Beholders Eyes, than the *Foundation*;) The *Publick Sentence* before the World, will therefore be pass'd thereafter.

For in the *Visible Church*, even all pretend to *Faith*: But then it will be put to the *Trial*; Who indeed had it? And then the Two grand Parties of *Godly* and *Ungodly*, that divide the World, The Seed of the *Woman*, and that of the *Serpent*, Such as Live after the *Flesh*, and such as Live after the *Spirit*, shall find a Doom, as *different* as Heaven and Hell. Though many of 'em now Join'd in the same *Articles* of Faith; and went in the common Tale, as all *Alike*. Nay some, that are not such *Notorious* Sinners, as every Eye sees; nor every Tongue cries *shame* of their courses; yet will not find *Christ* their *Jesus*; Nor the Saviour of the *World* a Saviour to them. If they be not *Holy* and *Heavenly*; as well

well as *Honest* and *Orderly* : If they be not inwardly *Chang'd* and *Purified* ; as well as outwardly *Fair* and *Civiliz'd*.

Indeed all that are effectually *Redeemed* by him, will give themselves to Live *Holily* to him. And of all he does require *Holiness* ; Though not *Perfect*, to *Merit* Heaven : Yet *Real*, to *Prepare* 'em for it. Nor will he *Save* any, but whom he *Sanctifies*. In good truth, Our *Sanctification* is a very *Part* and *Beginning* of his *Salvation*. So that before we shall find our Souls in *Heaven* ; We must feel the *Workings* of that *Salvation* in our Souls upon *Earth*. And before we are *Number'd* with his Saints Above : Here we must be *Adapted* to their *Inheritance* : And shew their holy *Properties* ; As ever we hope to enjoy their Heavenly *Priviledges*. Though our Righteousness is no *Supplement*, to fill up any thing *Wanting* in Christ's *Sacrifice* : Yet it is the *Terms* of our *Receiving* its Blessed *Benefit*. And though we *Need* not *Obey*, to the *End* that *he did* : Yet are we bound to obey, as the *Creatures* of God, and the *Redeemed* of the Lord ; And must walk in the way of holy *Duty*, to his Heavenly *Glory* ; Yea, and *Strive* for it, as ever we would *Enter* : Though that be no *Meritorious* Cause of our *Entrance*.

No pretended *Affiance* in Christ Jesus, then will avail, without the *New-Creature*. And why are we made *New-Creatures*, but that we

should walk in *Newness of Life* ? So that every one is not strait to set up for a *Saint* ; who has but a good *Opinion* of himself. For O how many do make the good *Profession* of Religion ; that like the *Cypress Trees*, are only *Fair*, but *Fruitless* ! And yet the *Saviour* himself has doom'd every *Tree* that brings not forth good *Fruit*, to be hewed down, and cast into the *Fire*. He never came to Effect for us a *Justification*, sepearte from *Sanctification*. When they are indeed no more to be Parted, than *Light* and *Heat* in the *Sun*. But as the *Gift* of the *Free Grace* of *God*, is our *Justification* : Rom. 3. 24. So this is the *Will* of *God*, even our *Sanctification*. 1 Thes. 4. 3. And he that makes us Perfect, through the *Comeliness* that he puts upon us ; Ezek. 16. 14. In giving the *Lord* our *Righteousness*, for an *Indument* unto us : Also puts his *Spirit* within us, Causing us to walk in his *Statutes* ; that we may keep his *Judgments* and do 'em. Ez. 36. 27. Nor must we seek unto him, only to have the *Pain* of our *Broken bones* *Eased* ; But to have 'em right *Set* ; that we may use our *Leggs*, to *Walk* in his *Ways*. And *Justification* is not so *Needful*, to *Reconcile* us to *God* ; But *Sanctification* is as *Needful*, to bring us to *Enjoy* him. The former puts out the burning *Inflammation*, that Afflicts us : And the Later puts a *Stop* to the spreading *Infection*, that would Kill us.

The Redeemer, indeed, makes us a way to *Escape* : But it is a *Holy* way ; not of such a *Latitude*, as any the *Loosest* Sinners, that are called *Christians*, might enter. No, He came not to make it *Wider* : But to make us *Holier* ; To Strip us of the *cumbersome* Lusts and Passions ; that would hinder our *Entrance* at the Gate of Life. Thus then must we *Take* Christ, if we would not *Mistake* him, and go without the Saving Benefit by him. And as the true *Mother* was against *Dividing* the Child : So the true *Christians* will be against *Dividing* the *Saviour* : And take him for a *Teacher*, *Ruler*, and *Sanctifier* ; as well as a *Redeemer* : And to Redeem 'em now from their Vain and Vicious *Conversation* ; as well as hereafter from God's Wrath and everlasting *Damnation* : Yea to *Purify*, that he may *Glorify* 'em ; and bring 'em to Live, in this World, so *Holily* to him ; That he may advance 'em in the next, to Live for ever *Blessedly* with him.

Again,

II. Though we are Saved through *Faith* ; Yet it must be more than a Faith in *Conceit*, that will help us to a Heaven in *Earnest*. 'Tis not only to shift *Opinions*, and to go over to the Party of another *Persuasion* ; and there reckon upon Ease and Rest : (as at *Rome*, where *Bad Men* may be *Good Sons* of the Church ; and by professing to Believe, as the
Church

Church does, entertain a *Confidence*, to be Sav'd, as sure as ever man was.) Such as hang all upon a bare empty *Faith*; without the good and godly *Practice*; do quite Mistake the *Nature* of that true Faith, which gives us the Saving *Interest* in our Lord Jesus Christ. And I confess, That no Mistakes in Religion are more *Rife* and *Pernicious*, than those about *Faith*, Some throwing it so *Low*, as to signify just *Nothing*: And others stretching it so *Wide*, as to Swallow up all *Duty* else. Though so few have the *Jewel*; And our Lord questions, *Where* it will be found, at his *Coming*. Luke 18. 8. Yet almost all lay *Claim* to it: As if every breast were the *Cabinet* to enclose it. Even the *Worst* men will boast of their Good Faith *within*: Though they have nothing Good *without*, to shew for it. When they hear, There will be no *Heaven* without *Faith*: They are loath to give up all their *Salvation*, for want of that *Believing*, which they count so *Easy* a Performance. And though they cannot endure the Exercises of *Godliness*; yet taking Faith, to be only the *Owning* of God and Christ, and a *Confident Persuasion*, that all will be Well with them; Thus they make it so *Light* a matter; and boldly *Arrogate* that to themselves; which they think is so *Secret*, out of the *World's* view; that none is able to *Disprove* 'em. Here then they step behind the *Curtain*; and plead, what is in their *Hearts*; So making
account

account to *Hide* all their Evil, beyond discovery. When, alas, they do still *Betray* themselves, in that *Course* of their Life; which is the main *Trial* of their Faith: And this is more to be known by the *Works*, than by the *Words*. Let any say, as long and as oft as they will, That they do *Believe*: This is no *Proof* at all. For *what does it profit, if a man say, that he has Faith, and has not Works? Can Faith save him?* *Jam. 2. 14.* Such a Faith, (which is indeed but the *Image* and *Shadow* of Faith,) cannot save him; Any more than a gilded *paper-Target* can defend him. Let him shew me his Faith, *without* his Works: And that will put him very hard to it: For he may as soon shew me the *Sun* without *Light*; Or the *Fire* without *Heat*. And if he do shew me a *Sun* without *Light*: I am sure it is but the *Picture* of the Sun. And if he do shew me a *Fire* without *Heat*: I am sure it is but a *Painted* Flame. And if he talk of *Faith* in Christ, without doing the *Work* of God; I am sure it is but *Talk*. In this case therefore, we are more to Trust our *Eyes*, than our *Ears*: Rather to see, how men *Live*; Than to hear what they *Say*. For let a man affirm over and over, That it is an excellent good *Fruit-Tree*: And yet I see it all *Wither'd* and *Dead*; and never to Bear any thing, worth the touching: I cannot then Contradict my own *Sense* and experience, to give him *Credit*. And so let a man take never so much pains, to make me *Be-*
lieve,

lieve, That he is a *Believer*; and plead me down still, That he has the *Good Faith*: When I can never see, what it is *Good for*; nor find that he *savours* of Holiness, nor follows after it; But rather *Disgusts* and Rejects it; and Opposes and Scorns it: Does he think thus to *Damper* and *Stun* me; in Vaunting of his strong *Faith* in God, and his *Good Belief* in his Saviour? Against which Phrases does he conclude none must *Reply*, nor dare to question any such *Pretensions*? Here I have not the *Faith*, to *Believe* all such *Boasters* of *Faith*: Nor am so to be *Clubb'd* into ever the better Opinion of such; whose *Nakedness* I can too easily see, through all these *Fig-leaves*. If this be their *Faith*, only to keep up a good *Conceit* of themselves, and a strong *Presumption*, That Christ will *Save 'em*; Nay, If this be the mighty *Achievement* of their *Faith*, to get the *Mastery* of Conscience; And think to *Bore* and rush into Heaven, in a Way clean *contrary*, to what the Gospel of our Lord points out: Such *Audacious* Hanging upon the Saviour of the World, to *Justify* and bear 'em out, even in all the *Worst* they can do; Who can look upon it, as the *Faith* of our Lord? Yea what better can it hear, than the proud *Swelling* of an *Unhumbled* Heart; and the daring *Boldness* of such Wicked and Worldly men; than whom, there are not really greater *Infidels* in the World? When they can venture upon all *Sin*; Because Christ has Purchased

ted *Pardon*; And after they have Trampled down their own *Conscience*, together with his holy *Laws*, Put on the *bold Face*; as if they had done nothing against him. When their Believing gives ~~the~~ *Superjedeas* to Godly Living; Their *Confidence* is the Bar to their *Conversion*; And their Faith the *Pas-port*, to carry 'em through all the *Foulest* ways; As if they needed not care what they *did*, nor how they *Liv'd*; when they have but once *pinn'd* 'emselfes upon Christ, by that which they call their *Faith*; but is indeed only a rude *Invasion*, and vile *Profanation* of the holy thing: Such kind of *Believers* may perish in their *Sins*; For all this Trusting in the Saviour of Sinners: And the *Solifidian* Conceit will never do 'em any *Service*; Unless to *Aggravate* their Guilt and Punishment, For so *Affronting* the Lord that Bought 'em; and *Perverting* all the Grace of God, which brings Salvation. This very *Faith* shall be laid to their charge, as their *Sin*; and such a Sin, which gave *Heart* and *Strength* to all their Sins; And instead of Leading and Keeping them to the Lord; Embolden'd 'em to Fly from him, and to set his Commands at *Defiance*.

Indeed their Challenging a Part in the *Saviour*, when they Lash out so extreemly wide of the way of *Salvation*, does but betray 'em, to be False *Usurpers* of that glorious Priviledge; in which they have no part or Lot. And they do so commonly *Confute* themselves, as to save the

the Faith of Christ from bearing the *Blame* of their Miscarriage. Unless they could give a likelier Account, how they came by it; and made a better *Use* of it: the *Suspicion* is strong against 'em, that there is *no* such thing in 'em.

When as *Tempests* use to shake the Soul, e're Christ says, *Peace be still*: And when *Conviction* and *Humiliation*, preparing the Soul for him, are such Workings, as all *Believers* are well acquainted with; and from the greatest to the least, have a common *sense* of: What then, to their Credit, can we think of their *Faith*; Who would be *Healed*, before *Wounded*; At *ease*, before they have pass'd the *strait Gate*; *Children of God*, before they have felt any *Pangs of the New-Birth*; The Lord's *Freemen*, before they have been under the Spirit of *Bondage*; *saved* by Christ Jesus; before they have found themselves *Lost* without him?

Faith is compared to a *Building*, Jud. ver. 20. And where we are to build *High*, we must lay the Foundation *Low*. But where there has been no deep *Humiliation*, what's all the boasted Faith, but a fond *Presumption*? Such then are only full of *Themselves*; and puff'd up, like *Blisters* or *Bladders*; that were never prick'd at *Heart*, to let out the *Imposthume*, and bring down the proud *Tumor*. And 'tis then, but a *settling on their Lees*, Instead of *Trusting in Christ*; yea, And rather a strengthening

thening themselves in their *Wickedness* and *Worldly* holds; than growing *strong* in the *Lord*. Therefore they are so *Bold*, Because all *Flesh*: and nothing of *Spirit* in 'em, To Disturb 'em in their *Sins*; But Lurk in the Rubbish of the *Old man*; and Fortify themselves in the *Natural Fastness*: And so they have need to look in the *Glass* of the *Law*, to see their *Sin* and *Curse*; Before they look unto *Jesus* for Relief and Comfort. The *Repentance*, that breaks their *Hearts*, and brings 'em to an unfeigned Purpose of Turning from their *Sins*, must dispose them for the *Pardon* and the *Salvage*, which their *Faith* is to Receive.

And 'tis not to *Fancy* Forgiveness, and *Fancy* Happiness to our selves: But to build on the sure *Promises* of the Gospel of our Lord. For true *Faith* is Bred and Fed by the *Word* of God. And hast thou then this *Faith*, when the holy *Word*, that should *Revive*, and *Cheer*, and *Transport* thee, doth nothing but *Confound*, and *Gall*, and strike thee *Dead*? Is that the *Faith* of Christ, and not rather a *Fiction* of thy own Head, that never *Purges* nor *Raises* thy Soul; nor *Quickens* thee to thy *work*, nor engages thy *Heart* to the Lord?

A Faith that is the *Back* and *Bolster*, to bear thee up, even in the *Worst* that thou dost; To give thee *Hearts-Ease* in thy *Sins*; and make thee lye wallowing there, with a *Beastly* pleasure?

Is it possible, Thou should'st Believe in the Holy God, The Holy Jesus, The Holy Ghost; And yet be still a Stranger, and an Enemy to Holiness? Is it possible, Thou should'st Believe Heaven to be the Seat of Holiness; into which nothing Unclean shall enter; And yet Love and Chuse to continue Filthy still? Thou art a *sad* Believer then: That Believest nothing so much, as the *Father of Lyes*; and the absurdest *Dreams* and *Contradictions*.

And, Lord, How art thou provoked to thy Face, by such as thou hast called to the knowledge of thy *Truth*! When the *Christian* World so swarms with these *Locusts*, buzzing every where, in our Ears, with the noise of their *Faith*: Knowing that they are gone, as to any Evidence for 'em from their *Life*; Yet they cry, They *Believe* in Christ, and hope to be saved by their *Faith*. And thus we have, (If I may call over Names so *Repugnant*,) *Swearing* Believers, and *Drunken* Believers, and *Whoring* Believers, and *Muck-worm* Believers, and *Knaveish* Believers, and an endless gang of *Un-godly* Believers: Who will all have it, That they *Believe*; and still *Believe* on: Till they have Believ'd themselves out of their *Wits*, and out of their *Souls*; and Believ'd themselves into the hands of the *Devil*, and the Damnation of *Hell*. The Lord deliver us from such a senseless *Conceit*, and wicked *Delusion*; as the fine thing call'd their *Faith*; which *Presumptuous* Sinners are so proud of.

But

But the right Faith is a *most Holy Faith*. Jud. 20. And *Faith* and *Holiness* are so inseparably conjoyn'd together; That whoever pretends to the *one* without the *other*, indeed has *neither*. And tho' Faith does not make us free from all *Sin*; Yet it will give us such a *Tenderneß*, that we shall never be *Easy* under it. 'Twill make us *Impatient* of the Sinful Uncleanneß; And not suffer us to Live and lye in the *Love* and *Maintenance* of any known Wickedneß. 'Tis the *Sheild*, to *quench the fiery Darts of the Wicked*: So that we shall not usually *fall* by 'em: and when ever we do; We shall not *lye* by it; But be the forest *Burden* to our selves, till we have got it off: And go with a mighty *Concern*, to keep and Cleanse those very *Hearts*, where we know, the *Eye* of God pierces. For so, *the Heart* is said to be *Purified by Faith*. Act. 15. 19. It *Incorporates* us with our Lord, as very *Parts* of his Body; Endued with the same *Holy Spirit*, that is in Himself: And so obliges us to Conform to our *Head*; with whom we are thus vitally *One*: That the Members of *Christ* may not act as the Limbs of *Satan*. And tho' our *Holiness*, (even at best,) can never *Justify*: Yet the *Faith* that *Justifies*, will ever make us *Holy*. Yea tho' Faith *alone* Justifies us; yet not that Faith, which is so *Alone*, as to be *Severed* from all other Vertues and Graces. No, But if this *Root* of the matter be in us, 'Twill shew its *Prolific* Efficacy and Fertility,

lity, in all agreeable *Fruits* produced by us. As the *Sun* in the Heavens, *Enlightens*, *Warms*, and *Enlivens* things on the Earth : Such *Effects* will the Faith of Christ work in the Soul. 'Tis the *Refiners Fire* and *Fullers Soap* ; To purge out our *Dross* and *Corruptions*. 'Tis the *Spring* and *Weight*, to set all the Moveable parts a going : And will not let us Rest, from seeking the Lord ; Till in him we find *Rest* to our Souls. 'Tis a principle of *Life* ; For we *Live by the Faith of the Son of God*. Gal. 2. 20. But a *Dead Faith* cannot give us *Life*. And *Faith without Works is Dead*. Jam. 2. last ver. i. e. 'Tis thus discerned to be Dead : As the Carcass, when there is no *Breath*, *Sense*, or *Motion* in it, to shew any *Life*.

So that I cannot give thee hopes to be Justified by any *Faith*, but what is Justified by a *holy Life*. And still *Works* must be the *Certificate* to thy *Conscience*, as well as to the *World* : That thy *Heart* may not *Condemn* thee, For pleading *Faith* in Christ's Merits, against *Obedience* to Christ's *Commands*. For there's a Believing the Lord's *Commands* ; as well as his *Promises*. Psal. 119. 66. Believing 'em to be not only *Needful* and *Indispensible* ; But most *Equal* and *profitable* : Nor only that thou *must* do 'em : But that it is absolutely *Best* for thee, so to do. And tho' thou hast nothing but *Christ* to Trust to ; yet thou hast a great deal more to do, besides *Trusting* in Christ : A great deal more, which this *Trusting* will put thee upon
doing.

doing. For it is that principle of *Activity*, which will make thee *Busy*; And shew the *Need* that thou hast, to be so; and also the blessed *Effects* of it, that thy *Labour shall not be in Vain in the Lord*. Thus the *Lively Faith* will shew it self, in the *Actions of Life*; in the *sense of sin*; *Hunger and thirst* after Righteousness, and after the *Favour of God*; and such a *Zeal* for his Religion and Service, as will make thee *Brisk and busie*, warm, and affectionate, about the *Offices of Piety*; and make thee *Groan* under thy remaining *Dullness*, as thy *Clog* and grief.

For this Faith is accompanied with a *Renewed Nature*: And then from that, *Holy actions* will flow, even as *Water* from the *Fountain*. So that thou wilt *Reverence and Love thy Lord*; and heartily *Devote thy self* to serve his *Interests*; and carefully *Consult his Honour*; and dutifully *Regard his Pleasure*; and delight to *Approach his Presence*, and to be *Busied about his Work*. For *unto them that Believe, he is so Precious*, 1 Pet. 2. 7. That they *Slight and Leave* all for him. And therefore their *Faith* is said to be their *Victory over the World*. 1 Joh. v. 4. For they will not set their *Hearts* upon it: When they know so much *Better*, wherewith to be *Entertained*. *Worldlings* therefore are *Unbelievers*: And they do but *Talk* of Faith in Christ that are still all upon it for this *World*. For Faith is the *Evidence* of the *Unseen World*;

Shewing such great and Glorious things *Above*; as to *Cloud* and disgrace all that is here below. 'Tis the *Ferment*, working Upwards; And as *Wings*, carrying the Soul away to Converse in *Heaven*. And the Believer cannot find his Heart sink, and *Grovel* and settle here; But he is soon sensible of the *Folly* and *Mischief*: And cries and struggles to be deliver'd and rais'd from the *Dust of the Earth*, and the *Mud* of this World. O what *Believers* then are they, that never so much as make Confession or Moan of their *Worldliness*; But are rather in their *Element*; when deepest so Engaged: Defend and plead for it; and shew an Angry concern, to be *taken off*; and no good Will to the holy *Exercises*, that have a *Tendency* to the Heavenly Countrey!

And when *Faith*, and *Love of the Saints*, are made *Twins*; Col. 1. 4. How can the *Believer* be a *Persecutor*? And what Part is he of the *Body*, that can Tear and Worry any *Member*? No man can *Hate his own Flesh*: And no *Faithful* Soul can Prey upon its own *Kind*; Nor be *Bitter* against the Generation of God's Children. No, If thou *Love* him that *Begate*, Thou wilt not *Malign* any that are *Begotten* of him. But to such thou wilt *Incline*; and of such thou wilt be *Fond*, above all persons else in the World. They will be *Dear* to thee; for that holy Image of thy *Father*, which is upon them.

And, in short, If thou art *Unholy*, thou art
Unbe-

Unbelieving. For thou canst not Believe the *Word* of Christ, but thou must be sure, That *Allowed Sin* will run thee upon the *Damnation* of Hell. And therefore, where thou canst not be *Innocent*; Yet thou wilt be *Penitent*; And tho' thou canst not plead, *Not Guilty*; yet thou wilt not be a *Worker of Iniquity*; But still aspire and strive to be more *Holy*; As one that believes, There's no other way to the *Heavenly Glory*.

Wouldst thou then give a good answer, to such as ask thee a *Reason of the Faith and Hope* that thou hast in thy Saviour? Thou must give thy *Consent*, to be *Ruled*, as well as *Saved*, by him: And make appear how much indeed thou canst *Trust* him; By Venturing thy *Soul*, and all thy *Eternal Concerns*, in the *Way* that he bids thee take: Never *Misdoubting* the Course, he puts thee upon; Nor fancying any other to be *Better*; Nor seperating *Faith* from *Holiness*; Least thou seperate thy *Soul* from *Heaven*: Nor thinking to *Believe* thy self into it; When thou dost not, by *Patient continuance in well-doing*, seek for it. For so maist thou *perish* in thy Sins, for all thy *Relyance* on thy Saviour; When 'tis on other *Terms*, than he has laid down; And thou seemest confident of thy *Salvation*, in the very way of *Damnation*.

But tho' thou must *Trust* in him, so as to *Exclude* every thing else, for a *Saviour*; Yet not so as to *Exclude* thy *Diligence*, to work

out thy Salvation. And tho' thou must not set any *Inherent Holiness* in Christ's stead, to *Trust* to it: Yet must thou never throw it so Low, as to *Vilify*, and grow *Careless* of it: Nor be a *Despiser* of Good works; However thou art not to *Depend* upon 'em, as the *Saviours* of thy Soul. Thou must notwithstanding, have 'em to shew, for thy *Interest* in the Saviour: To shew, That thou art *Founded upon the Rock*: Mat. 7. 25. And that thou hast *laid up the Good Foundation against the time to come*. 1 Tim. 6. 19. i.e. To shew, that thou art one of those, to whom the *Promise* of Eternal Life is made: One that by the Grace of God, art brought in the way to it, and standest *fair and sure* for it.

To sum up then what has been said, As the Son of God, came not into the World, to make him *Friends* with Sin and Wickedness: But to plant the *Faith*, that should be Fruitful in works of *Righteousness* and *Holiness*: So where ever there's true *Holiness*, it springs from *Faith*: And if it be true *Faith*, It will also bring forth *Holiness* of Life. And then for such as Abandon themselves over to *Un-godly* courses; No matter indeed whether they Believe *one way or another*: For 'tis not any *Believing*, will be their *Security*, who persist in *wicked Living*.

'Twere well then, if our Accusers were no more against the *Imputed*, than we are against the *Inherent*, Righteousness. O may we put
them

them to silence, the *Apostle's* proposed way ;
1 Pet. 2. 15. Not in *Professing fairer*, or *Talk-
ing faster* ; But in *Doing better*. Tho' the
Scripture is Express, That God *Justifies the
Ungodly* : Rom. 4. 5. (For that he *Justifies*
none but the *Godly* ; I never read in his Word.)
Yet our Doctrine does not Embolden any Un-
godly man, so to *Continue*. No, 'Tis so far from
Defending him, in his *Impiety* : That it cuts off
all his *hopes*, If he depart not from *Iniquity*.

For *Men*, indeed, to *Justifie the wicked* :
Isa. 5. 23. Is to *Patronize*, and *Hearten 'em*
on, in their evil ways. But when God *Justi-
fies the Ungodly* ; ▲ *Change* alwayes follows,
to *Righteousness* and *true Holiness*. And it must
be *sincere Righteousness fulfilled by us*, that will
give us *Encouragement*, to plead *Christ's per-
fect Righteousness, fulfilled in us*. As by *Faith* we
must have *Recourse* to him, and *Rely* upon him ;
if we would have his *Righteousness* to be our
Own : So must we follow him, in the *Righte-
ous wayes* he has tract us out ; If we would
have the comfortable Evidence, That we are
Righteous through his *Righteousness*.

And if still the *Clamor* go on, That we gra-
tify the *Lazy* ; Who are glad, to slip the *Yoke*,
and throw off their duty : For if all be done
for 'em ; Why may not they sit still, and take
their *Ease* ? And how can we press them to
any *Good works*, when we teach, That they
are all *Insufficient* to their *Justification* ?

Let me ask such *Questioners*, Is there no

Preaching up the *Necessity* of Good works, Unless we prove 'em to be the Sinners *Plea*, for Justification in the sight of God? And if they be any who belong to this Church, will they not hear the Church? (Serm. of Salv.)

[We shut not out other Good works, to be joyned with Faith: But we shut them out from the Office of Justifying. So that, tho' they be all present together, in him that is Justified; yet they Justify not all together.]

And may not we Disclaim their *Merit*; And at the same time, keep up their *Practice*? Nay, what if after all the Cry, We better secure 'em, than they that build their Justification upon 'em? For holding Justification and Sanctification to be *Inseperable*; We do never *Renounce*, but still *suppose* 'em: And still make 'em the *Consequents*; Tho' never the *Fore-runners*, of Faith and Grace. Tho' we are not for Exalting 'em, above their due *Place*; yet we would not shut them out of *Doors*. Tho' we cannot Pride it, in the *Polluted* stuff: yet we would not go *Naked*. Tho' we dare not give 'em the Honour of *working* our Justification: Yet we constantly affirm, that they *flow* from it; even as *Light* from the *Sun*: And tho' sometimes they are weak and *Clouded*, as the *Sun-Light* is; and do not perpetually shine forth, with a *Meridian* Lustre: yet there is the *Principle* and Fountain of 'em; and the *seed of God*, laid in the Believing Soul, to *Raise* and *Maintain* 'em. Yea even in a *cloudy* Sky, we can
tell,

tell, that the Sun is *Risen* : And it cannot be
up, but there will be some Signs of *Day* : So
 no Justification in *God's Sight* ; but there will
 be some holy Change in *our Sight* : As Eyes
 Open'd ; Heart soft'ned ; Prejudices Con-
 quer'd ; Affections Rais'd ; Course Turn'd ;
 and the whole Man Better'd : Not to be *less*
Careful of his Duty, but *more concern'd* than
 ever, for it. Seeing the *Grace* of the Gospel
 takes not away the *Obligation* of the Law : Nor
 does Justification give *Leave* to commit any
 Sin ; Tho' it give *Pardon* for all Sins com-
 mitted. And 'twas a good Saying of a great
 Reformer, (*Libertas in Christo, nullam Innocen-*
centiæ fecit injuriam.) Our *Liberty* in Christ
 does not Diminish any thing of our *Duty* to
 him. For still *the Tree is to be known by its*
Fruits : And they are not his *Sheep*, that do
 not *follow* him. The *Freedom* which he brings
 is from the *Bondage* of Sin, and the *Dread* of
 Wrath : That we may more *readily* and *Inge-*
niously serve him ; As a people *Deliver'd* and
 made *Willing* by him. And such a *Relaxation*
 is the strongest *Obligation*. Psal. 130. 4. *There*
is Forgiveness with thee, O Lord, that thou
maist be Feared : Even with such a Child-like
 Fear of *Offending* ; as is not only *consistent* with
 the dearest Love ; But naturally *flows* from it.
 And thus even *Believers pass the time of their*
sojourning here in Fear. 1 Pet. 1. 17. *Looking*
diligently, Least any man Fail of the Grace of
God. Heb. 12. 15. And the more *cautiously*
 shall

shall all, by such, be carried; the more they perceive how they have been *Favoured*.

To be Lookt upon in our Blood; and even when we were *Enemyes*, *To be Reconciled unto God by the Death of his Son*. Rom. v. 16. O what like the sense of this mighty *Undeserved Love*, to melt down and Overcome the *Heart*, and beget a dear *Love* to Him, that so First *Loved* us! And then what so studious as *Love* to be *Thankful*? And to Express the Thankfulness in all *Pleasingness*; Striving and Loving to be *Like* our generous *Lover*, and blessed *Provider*? This is the *Ingenuity* of God's Children; to be *Won* for ever with such *Kindness*: And then take *Heart*; Because they are in such *Hands*: And never think they can do enough for the *God* so unspeakably *Good*. The sense of his *Love* fills their Hearts with *Joy*: And then that *Joy of the Lord is their Strength*. Nothing in the World so *Animates* and heartens 'em on, in the way of their Duty.

And tho' *Strangers* to the Life of *Love*, would sin for ever, if they durst, for the *Fear* of Hell; And could Ungodly wretches be but sure of *Pardon*, Alas, what would they do for the *Love of God*? But be *Unsatiable* in the foulest *Wickedness*; were all the *Barricado's* of a servile *Dread* but Removed out of their way? Yet Faithful Souls fly from *Sin*, for the Love of their dear Lord: and ask with a holy *Indignation*, as Rom. 6. 1. *Shall we continue in Sin, that Grace may abound?* Shall *Believers*

lievers make no Conscience of Obedience to God's Commands ; Because their Obedience cannot Justify 'em in God's Sight ? Or shall they Grow upon the God of all Grace, and venture to do their Worst ; Because all's made sure on their side ? The *Apostle* argues rather from their sure *Obsequation*, to their more Cautious *Conversation* : Eph. 4. 30. Grieve not the Holy Spirit of God, whereby ye are Sealed to the day of Redemption. And he beseeches 'em only by the Mercies of God, to Devote themselves to his Service. Rom. 12. 1. For indeed, how could he ever devise a more *Forcible* Argument ? Exhorting to a holy Walking with God, He does not *Eat* his former Words ; Nor Undo the Doctrine he had taught, of Justification by Faith without Works ; As a Loose and dangerous Doctrine. No, He argues indeed from more Sweet, but never the Less *Cogent, Topicks* : Such as, the *Disingenuity*, the *Ingratitude*, the *Provocation* ; To sin against *Light*, and *Power*, and all the most gracious *Engagement*, to do Better : The *Painfulness* and *Madness*, so to Grate upon the Soul, and wound the Conscience, and Create a Hell in it. And they are *Novices* in the Business of *Regeneration*, that do not know it produces the *New Creature* : And what a *Contradiction* it is then to his very *Constitution*, to lye Wallowing in Sin ; When he is *Shaped* and made for quite another *Service* : How he *Reluctates* against the *Wicked* thing ; and while he is *Himself*, he cannot do it.

I ap-

I appeal to every Heart that has been Warmed with the Love of God : If there be in the World, a more Powerful *Dissuasive* from Sin, than the Loving-kindness of the Lord, in *Forgiving* our Sins : If there be any *Cords* stronger, than those of *Love* ; to bind us to our *Duty* : And if any Force more *Prevalent* than that, 2 Cor. v. 14. When the *Love of Christ Constraineth us*. No, the Child of God would set himself again *Sin*, 'Tho there were no *Heaven* or *Hell*. For God makes it *Irkſom*, and Holiness *Delightful*, to the Justified Soul. He that Lives in the Region of *Love* ; and ſees the Love of Christ *Blotting out* all the Bitter things which the *Law* writes against him ; is more *Animated*, as well as more *Obliged*, to Live to the *Reliever* of his Misery. And *Faith* does more to *Conquer* his Corruptions, than all the most *Elaborate* of Legal *duties* ever could do. It wings and *Enſpirits* his Services, to know in whom he *Believes* ; and with whom he has to do ; The sweet *Saviour*, The tender *Father* ; That *Exacts* not our *Failings* ; but *Compassionates* our *Infirmities* : And expects not *Perfection* of Obedience from us ; But *Approbation* of that holy Law, which we can no better fulfill ; and an earnest *deſire* and *Endeavour*, ſtill to proceed further, and do *Better*. And then he cheerfully enters the Yoke of *Chriſt*, as that of *Wedlock* : And draws in it, Not as *Compell'd* to it, but in *Love* with it.

Now

Now how *Uneasie* soever it is, To Move, for Dread of the *Last*; Yet what more Delightful than to obey him, that so *saves* us; That has abounded with such *Riches* of Grace towards us; and that is still *Surprizing* us with Loving-kindness afresh? Tho' *Faith* is a *Riddle* to the *Natural* man; And *Holiness* but a *Correction-house* to the *Unsanctified* Sinner; The Believer is *swayed* with the *Power* of the one; and *Ravish'd* with the *Sweetness* of the other. And he that has known the *Sorrow* of his old *Distemper*, will be proud of the *Cure*, which Grace has wrought; and ever *Wary*, to Preserve the *Health* Recovered. And if *Gentiles*, in the State of *Nature*, much more the *Regenerate*, in the State of *Grace*, are a *Law* to themselves. Their own *New Nature*, and the *Divine Image* drawn upon 'em, is a standing *Rule* to 'em. And they that have the *Internal Relish* of Heavenly *Sweets*, and the very *Life* of God derived to 'em; will be infinitely *Choice* and tender thereof; And shrink back, with the utmost *Antipathy*, from all the *Assaults* and spoils, the *Portraiture* of God, and the *Antipast* of *Glory*, in the Soul. And even when they are *safe* in the hands of their *Saviour*; Yet they will *Tremble* at the Sins that drew his *Bloud*.

Thus the Doctrine of *Free Grace*, and *Justification* by *Faith*, (That soft *Pillow* under the weary *Disconsolate* Soul,) which, Like other *Sweet* and *Good* things, is liable to such foul
Abuses;

Abuses; Yet works in all Regenerate persons to *Holy* purposes. And the same Grace that *Justifies* 'em, also preserves 'em from that *Diabolical Sophistry*, To argue from *Divine Mercy*, to *Carnal Liberty*. Thus saith our Church, Art. 17. [*The godly consideration of Predestination, and our Election in Christ, as 'tis full of sweet, pleasant, and unspeakable Comfort to Godly persons: So does it fervently kindle their Love towards God.*] And however forward are some to *Damn* Believers to Hell; for the very *Persuasion* and *Confidence*, upon which themselves do know, is built all their *Love* of God, and *Living* to him: I can never admire any of those *Fruits*, that are not of the *Gospel-Plantation*; and that have not Christ *dwelling by Faith in the heart*, for the *Root*, that bears them.

All that know the *Grace of God in truth*, cannot but know what a *Holy* thing it is; and how it *operates* in the Soul, to all the best *Effects*: Yea what a *satisfaction* and *pleasure* it gives in *Well-doing*; As the *Discovery* of our *Unfeigned Believing*. And so makes the Good works more *Refreshing* to our selves, than ever they can be to the *Bowells* of any others, that fare the better for us. Nay even *Godly sorrow* which works the *Repentance*, without which we shall perish, flows from this same *Fountain of Faith*. And there cannot be the true *Evangelical Repentance*, which the *Believing* of God's *Goodness* and *Love* in Christ Jesus,

Jesus, does not lead us to. So teaches our Church; (Serm. of Rep.) [*A part of Repentance is Faith; whereby we do apprehend and take hold on the Promises of God, touching the free Pardon and forgiveness of our Sins: Which Promises are Sealed up to us, with the Death and Blood shedding of his Son Jesus Christ. And they that teach Repentance, without Faith in Christ, and a Persuasion, that God for his sake, will Forgive us all our Sins, teach but the Repentance of Cain and Judas.*]

Where's the wrong then done to *Holiness* and Good Life, by this Doctrine of *Faith*; but that it gives a better *Security* to the Believers *Piety* and *Integrity*; To preserve them from *Apostacy*; and to keep 'em by the Power of God, through *Faith* to *Salvation*? And also that it makes all that is Holy, Just, and Good in them, more *Voluntary* and *Filial*; and better becoming the Lord's *Freemen*, and the dear *Children* of our Heavenly Father.

Therefore, tho' we would never take off from the *Necessity* of Personal Righteousness; nor offer to *Relax* the Obligation to holy Conversation: Yet we would have a *Root*, to bear the *Fruits*: For else we know there can be none, but *Painted*, or *Rotten* Fruits: which however they may please a Moral *Heathen*; yet will they not Please a Holy God: Who is Pleas'd only in his *Beloved Son*; and Pleas'd with none, but such as are in him. We would not then have Faith *Banish'd*; Least all the
Good,

Good, so much Contended for, should go off with it. For what good *Fruits*, without an *Implantation* in Christ Jesus? If we will hearken to him. Joh. 15. 4. *As the Branch cannot bear Fruit of it self, Except it abide in the Vine; No more can ye, Except ye Abide in me.* Can Persons have Lawful Children before they are Married? And what high thoughts can we conceive of their *Piety*, who make but a Jest of this *Spiritual Matrimony*; and such a *Union* with the Heavenly *Bridegroom*? Sure the Works truly Good, and a Life right Godly, are not such a *Bastard-Brood*; but a more *Legitimate Off-spring*.

'Tis not to say then, If I were compleatly *Holy*; then I would make bold to *Believe*: But thou must *Believe*, that thou maist get matters amended; and be made *Holyer* and *Better*; And first be *Grafted* into thy Saviour; That thou maist bear the *Fruits*, to Glorifie thy Heavenly Father. And such as go another way to work, They are *Ignorant of God's Righteousness*: And the way of *Peace* they have not known. Let *holy Life* then be ever own'd, as the *Consequent* of *Holy Faith*: And Let every one that names the Name of Christ Depart from *Iniquity*. But let them know with all, That by his *Grace* it is to be done: And acknowledge, with our *Apostle*, Gal. 2. 20. *I live, yet not I; but Christ Liveth in me: and the Life which I now Live; Is by the Faith of the Son of God, who Loved me, and gave himself for me.*

For

For he is our *Life*, and the *Eternal Fountain* of all Holiness. So that if any man be in him, he is a *New Creature*. 2 Cor. 5.17. Otherwise, he is but a vain *Pretender*.

Thus I have shewed an absolute *Necessity* of the Righteousness Inherent; That Righteousness which is called our *Own*. But yet, after all, There's no *Necessity* of *Trusting* in it: Or building all our *Salvation* upon it. Take heed of going about so to *Establish* it. But,

3. Submit to the *Righteousness of God*; as ever you would enjoy *Peace with God*.

This Advice now is to such as Labour in the *Works* of Righteousness; and give themselves daily to the *practice* of holy Duties; and are *Followers of God as dear children*, in the wayes of a serious Religion: Both diligently *Keeping their Hearts*, and conscientiously *ordering their Conversation*. The *Relief* and *Comfort* here to be administred, such as these do need; and to such it does belong. And wo to us, if we *Preach not the Gospel*; this truly *Gospel-Message*, and Glad tidings, to them. That Christ the Lord will espouse their *Cause*, and give them *Rest*; and take their *Faults* upon Himself; and make them the *Righteousness of God in him*. This is the very *Marrow* of the Gospel: Which makes all the *Redeemed* of the Lord heartily to *Bless* God, for the *Redemption* of the World, by his Son *Jesus Christ*; and Praise and Magnifie him for ever.

And notwithstanding this *Faith* in Christ,

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and

and his Righteousness *Imputed*, has been fiercely *Assaulted* by all the Forces, that Satan and his *Instruments*, (The Sons of *Pride*,) could muster up against it: And never (it may be) with more *Bitterness*, than of *Late*: Yet, if we are *Wise* for our *Souls*: We'll sooner part with our *Lives*; and all that's dearest to us in the *World*; than ever let it go. When as all the *World* cannot *save* them, that Receive not the only *Saviour* of the *World*. And how is he *Received*, but by *Faith*? Jo. 1. 12. *To as many as Receiv'd him, to them gave he power to become the Sons of God; even to them that Believe on his Name.* We are made the *Righteousness* of God in him; even as he was made *Sin* for us. 2 Cor. 5. last ver. And how was that, but by *Imputation*? *What the Law could not do, in that it was Weak through the Flesh, (or Unable to Justify us, through the Obstacle on our side;)* 'Tis fulfilled in us, by the *Righteousness* of Christ *Imputed* to us. Whereof we are to give *Testimony*, by our walking, not after the *Flesh*, but after the *Spirit*: Rom. 8. 3, 4. Tho' 'tis not in our *Services*, but in our *Saviour*, that we are *Compleat*; And we shall be sentenced by the *Sincerity* of our Hearts; and not by the *Perfection* of our Works: When Found in *Him*; who will Answer for the *Imperfection* of all *His*.

But after all the *Bragging* of Works; Alas, what are all the *Best* works good for, Before *Justification*? If our *Church* shall be heard.

Art.

Art. 13. [*Works done before the Grace of Christ, and the Inspiration of his Spirit, are not acceptable and pleasant to God: For as much as they spring not from Faith in Christ, but have even the Nature of Sin.*] O how can Dead men, do the works of the Living? And who expects to gather Grapes of Thorns, or Figs of Thistles? 'Tis after Faith, that men are in more Care, and in better Capacity, to Live Godly. Christ's Faithful people are made a Willing people; by his Law Written in their Hearts. And to Mollify the Heart of Stone; To make the Slave of Satan a Member of Christ; To turn Dung-hills into Beds of Spices; Heaps of Rubbish, into Temples of the Holy Ghost; Wolves into Sheep; And Persecutors into Preachers of the Faith: All this is the mighty Work of God, in the Renovation of a Sinner. And to the Faithful it is Given of him, to Believe in the Name of his Son. Phil. 1. 29. But before men can Go, They must have Life and Legs. And till Quicken'd together with Christ, and Created in him to Good Works: 'Tis but Blowing at a Dead Coal: And a vain struggle, To think of doing All Our selves; When, alas! without him, we can do Nothing. Even the Godlyest men are so Humbled and Broken, in the sense of their Defects; That they are the greatest Burden to themselves; yea so Loath themselves for their sins; That they are for getting as far as they can, out of themselves; and for setting up under the shadow of the Lord their

Righteousness. Where they shall be no more *Bold*, than *Wellcom*. For he that *Redeem'd* 'em, will kindly *Receive* 'em. He bids 'em, *Come to him* : And Promises, that so *Coming*, he will not cast them from him. Mat. 11. 28. and Joh. 6. 37. And this now is the *Way of Peace*; The only way of true Peace. Rom. V. 1. *Being Justified by Faith*, we have Peace with God, through our Lord Jesus Christ.

Here is the *Childrens Meat*, belonging to all the *Houshold of Faith*. And such must not be hinder'd of their *Portion* in due season : Because the *Dogs* will be snatching at it. The *Flower* is not therefore to be *Grubb'd* and suppressed, for shewing its Head ; Because some *Spiders* may suck *Poyson* out of it. And must we *Bury* some of the Word of God in *silence* ; Because ill men may *Wrest* it to their *Ruine* ? Must their *Lyes* make men hold their peace ? As *Zophar* askt, Job 11. 3. Must we not *Declare the whole Council of God* ; If any part of it be in danger to be *Misunderstood* ? No ; The Sun, that *Tans*, and *Blackens*, and *Hardens* some things ; Is needful to *Illuminate*, *Warm*, *Mollify*, *Beautify*, *Sweeten*, *Meliorate*, and *Perfect* others. And such various *Effects* has the *Opening of the Sun of Righteousness* : According to the different condition of the *Recipients*. But what some make *Mischievous* to themselves, Cannot without *Wrong* and *Damage*, be withheld from others : Let those make never so bad *Use* of it ; These can never do well without it.

The

The *Free Grace* of God in Christ Jesus is the only *Ark*, for a *Tossed Soul* to Rest in. But to seek *Rest* in our own *Performances*; Is like a man's struggling in Waves, to keep on the *Water-Top*: which by *Art* or *Might*, for a little while, peradventure, he may do: But needs must he *sink*; when he has spent all his *strength*: and cannot lye long on the *Surface*; without a *support*, or some *Vessel*, to carry him away to the desired *Haven*. To Rely on him, that has *Satisfied* the Law, which *Condemns* us; And bore the *Curse*, which else must have fallen upon *us*: This may, indeed, *Relieve* and *Ease* us. But no Rest for *Sinners* any where out of *Christ* to be found; either in *emselves*, or in all the *World*. Only his *Merits* and *Satisfaction*, which Content the *Justice* of Heaven for our *Sins*, can Pacify *Conscience*, and settle our disquieted *Souls*. And the Soul that *Embarques* not in this *Bottom*, will still be *Fluctuating*, and find nothing but sad *Frustration*. Till we come to *Take up* here, O where shall we find any Place, to lay our *Heads*, or fix our *Feet*? To Risle our own *Garden*, for the Fruit, that grows no where, but in *Paradise*: To think of Living out of *Christ*, on the Stock of our own *Sufficiency*: To bring that *to the Lord*, which we should fetch from him; To Bear the *Burden*, which we should cast upon him; And go forth in our own *strength*; when we should *Lean* on the Lord our *strength* and our *Redeemer*: All these

are *Baffling* Attempts ; which will leave us to lye down in *Darkness* and *sorrow*. When we know our selves to be worthy of all *Hatred*, O how can we be *satisfied*, till we Believe our selves *Accepted in the Beloved* ? What else can drive from our *Conscience*, the *Dread*, which drives us from our *God* ? When we go *Conscious*, That he *sees* and *Loaths* our *Filthiness* ; And no Work we can do, but is *stained* with the *Corruption* in us ; Or do we never so well at present, yet the Remembrance of Former Sins *Recoyling* upon us, will spoil, not only all the *Merit* of it ; but all the *Hope* built upon it : Here, to Cover our *Nakedness* with *Fig-Leaves*, rather betrays our *Folly*, than Hides our *Shame*. For the Rags of *depraved* Nature, However *Fring'd* and *Colour'd*, with all *Artificial* Accomplishments, and *Moral* performances, They can never give *Boldness* and *Assurance*, to any that *Know* themselves ; Till they are found in *Christ Jesus* ; The true *King of Righteousness*, and *King of Peace* ; The great *Plenipotentiary* of Heaven, sent not only to *Treat* with us ; but by his *Merits*, to *Effect* the Blessed Peace for us.

O which of all the *Moralists* can direct a *Conscious* Sinner to Peace with the Just and *Holy God* ! Who can cry to him, *Abba Father*, Till they have some sense of their *Adoption*, in the Son of his *Love* ? Still we shall be *Diffident* of Audience and Acceptance ; If we go in any other *Name* or *Recommendation* :

We

We shall go to him then, Not as *Children* to their *Father*: But as *Malefactors* to their *Judge* and *Avenger*. And nothing but our *Trust* in the *Mercies* of our *God*, through the *Merits* of our *Saviour*, can send us, as the *Heirs* of *Glory*, with *Boldness* to the *Throne* of *Grace*. Without this, no *Awakened Conscience* was ever well settled: No *Faithful Soul* Built up and *Established*. If we gather our *Future Bliss*, only from our *present Works*; No wonder that our *Hope* is still ready to give up the *Ghost*. So little of *Heaven* is to be seen, in such *Muddy waters*. And if none but the *Worthy* should be saved; Ah, Lord! who then should be saved?

Tho' *Love* is the *Fulfilling* of the *Law*: True, yet when that *Law* obliges us to *Love* the *Lord* our *God*, with all our *Heart*, and *Mind*, and *Soul* and *Might*: And we cannot but be *Conscious* how *Defective* and short herein we have been, and still are: 'Twill rather *Terrify*, than *Justify* us; and give us more *Smart* than *Comfort*: and instead of *Building* us up in the *Faith*; *Demolish*, and *Batter* down our *Hopes*. For O what comfortable *Expectation* can we Build, upon that *Holy*, *Perfect Law* of *God*, which only *Discovers* our *Nakedness*; and *Upbraids* our *Imperfection*? When we carry in us still so much matter of our own *Inditement* and *Condemnation*! And who can say, *I have made my Heart Clean*? *I am Pure from my Sin*? Prov. 20. 9. Even the

saying it, would but add to the Sin. Yea when the very *Fairest* of our Works, that look most *Likely* to Justify us, yet need to be *Pardoned* themselves: And nothing that we can do, but still tells us, how much we want the *Saviour* to help us out. When we hear then the *Promises* of God, to *Reward* Good Works: O what works of ours can we ever think *worthy* of Reward, If his own *Mercy* in Christ do not first *Cover* that in 'em, which makes 'em *worthy* of *Punishment*?

The *Consciousness* of our *Integrity*, (we know) is called, *The Brazen Wall*, to set us *safe*, and to make us *Undaunted*: And indeed great is the *Security* and the *Confidence*, arising from *Sincerity* and *Uprightness*; As it is an *Indication* and *Seal* of our *Faith* Unfeigned; and of our *Real Interest* in the Holy *Saviour*. But will it not argue, rather a *Forehead*, than a *Wall*, of *Brass*, To think of *Immuring* and *Fortifying* our selves so in our *Own Righteousness* and *Goodness*; That the *Redeemer* shall seem of *small Use*, or *Significance* to us; And the *Dependance* on his *Merits*, fit only for some else, that are not so well *Provided*?

Even the *Best* of men have the *poorest* Thoughts of their own *Performances*; and the *least* Expectation from 'em. The greater *Progress* they make, The more *Defects* still they *Espy*; And come to *Know* themselves *better*,

better, than to *Trust* in any the best of their own doings. As was well observed by Cardinal Contareus ; Tho' an *Adversary*, yet his *Testimony* has not the Less, but the more *Validity* ; As coming from one of the Company of *Merit-Mongers*. [*Experimento videmus*, (saith he) *Viros sanctos, qui quanto magis Sanctitate proficiunt, &c.*] “ We see by experience, That
 “ *Holy* men, the more *sanctified* they grow,
 “ and the further they proceed in holy ways ;
 “ They have still the meaner *Opinion* of themselves, and find the more *Need* of a Saviour,
 “ and of his *Righteousness Imputed* : And so
 “ give up themselves to Rely on *Christ alone*.
 “ Now this is not, Because growing *Holyer*,
 “ they see Less than they did before ; Or become more *Vile* and *Abject* than they were :
 “ For the more *Holy* they are, the more
 “ *Quick-sighted*, and the more *Noble-spirited* :
 “ But as they grow more *searching*, the more
 “ do they apprehend the *Slenderneſs* of their own *Inherent Righteousness* ; And discern
 “ the more *spots*, to offend their *Enlightned*
 “ *Eyes* ; and find that there is no *Leaning* to their Own *Vertue* and *Goodness* : But that
 “ they must of necessity, betake themselves
 “ unto *Christ Jesus* : and rest upon his *Grace*
 “ and *Merits Imputed* to 'em.

Thus the *Purest in Heart*, use to be the *Poorest in Spirit*. And as the *Spirit of the Humble*, and of the *Contrite* ones, most needs
 to

to be *Revived*: So the *Bloud* of Christ eases the *Oppressed Mind*, when nothing else in the *World* can. *Faith* sends us to our *Lord Jesus*: And the *Belief* of his *Deity* and *All-sufficiency* gives us the surest *Hope*, and the sweetest *Consolation*. For no doubt then of a *Full Attainment* and *Propitiation*, made for our *Sins*: When He was no *Less* than *God*, that made it, To think of *God's Holiness*, and our own *Sinfulness*; That is enough to strike down even the *Exactest Liver*: If he have nothing without himself, for his *Support*. But the *Curse of the Law*, to *Believers* on *Jesus*, is a *Hand-writing, taken out of the way*: A *Bond Cancelled*, and *Nailed to the Cross* of Christ. For what he did, as a *Surety*; Heb. 7.22. To *Blot out the Chirographum*, That *Obligation* which was *against* them; Col. 2. 14. That they are interpreted to have done *themselves*, as *Debtors*: Seeing *Debtor* and *Surety*, are in the sense of the *Law*, but *One* and the same *Person*. And considering him as the *Head*, and our selves as his *Members*; 'Twill not only appear more plain to our *Understanding*: But come home more close to our *Consolation*; That *God* dealt with him, as a *Sinner*; for our *Sins*, taken upon him: And deals with us, as *Righteous*; For his *Righteousness*, made upon us. And thus only do we come to be on *Even-board* with *Heaven*: And to *Joy in God*, thro' our *Lord Jesus Christ*, by whom we have received

ceiv'd the Attonement. Rom. v. 11. Seeing he has so *Loved us*, as to *Wash us from our Sins*, even in his own *Bloud.* Rev. i. 5.

And this *Faith* in Christ, and *Dépending* only upon his *Satisfaction*, for our *Salvation*: Some that scorn it, as their *Meal*, by *Day*; may yet be glad to come to it, as their *Supper*, at *Night*. The *Death-Bed* may bring 'em to *Bellarminé's Tutissimum est* — It's the safest Course, To Trust only to God's Mercy. (Which must be through the Blessed *Mediator*; because, *out of him*, God does not extend Saving mercy to any miserable *Sinner*.) Such another *Song*, at that time, may they sing, than they were wont to be heard in. And the worst that I wish them, is that they *may find Mercy from the Lord in that day*: Even for his *sake*, whom now they seem to apprehend so little *need* of. But at present, I cannot think they are in any *good Way* for it. And O how just were it with God, at last to Bar up that *Refuge* against 'em; Out of which they now so studiously *shut* themselves? And then to *Despise* their *Souls*; As they now cast their *Contempt* upon his *Son*; And strive to tear up the very *Foundation* of all Christian *Hope* and *Consolation*: Even that *Faith* in the Blessed Jesus; and that stedfast *Relyance* on his Merits and Righteousness; Which alone will give *Relief* and comfortable *Expectation*, in our closest *Approximations* to the Holy God; In our *Surprizals* with the most Startling Events;
In

In the Depth of our sorest Pressures; And in our most serious Preparations for the Dying-hour, and the Eternal World to come.

But Blessed be the God of Hope, that fills us with Joy and Peace in Believing. Rom. 15. 13. That very Believing, which they make the Subject of their Mocking. And when every Refuge else shall fail; And nothing besides, in our selves, or in all the World, will be found fit to place Confidence in: This will be a Retreat, whither the Faithful may fly, and where they may be safe. Tho' men Revile, and like the Unconverted Saul, Act. 22. 9. Beat those that Believe on the Name of Jesus: Tho' Satan Accuse; and Conscience Recoil; and the Law Condemn: yet Rooted and Built up in Christ Jesus the Lord, (Christian,) Thou shalt be Stablished in the Faith, Abounding therein with Thanksgiving. Col. 2. 7. For thou hast Sinned; Thy Redeemer has Satisfied; And God has Promised, That whosoever Believeth on him, shall receive Remission of Sins. Act. 10. 43. Therefore, saith the Apostle, Gal. 2. 16. Even we have Believed in Jesus Christ, That we might be Justified by the Faith of Christ. And when, It is God that Justifyeth; Who is he that Condemneth? Rom. 8. 33. and 4. If men do, no matter: For thou art not to Stand or Fall, at their Sentence. And if the Lord Bless; Tho' they Curse, It shall do thee no Hurt; Nor deprive thee in the least of his Blessing. But being Forgiven, and Justified,
Then

Then thou art *Blessed*; and maist not only be at rest, and well Satisfyed; But having Access by Faith, into this Grace, wherein thou standest, maist Rejoyce in hope of the Glory of God. Rom. 5. 2. And if thou wilt Believe, Thou shalt see the Glory of God. Jo. 11. 40. In Quietness and Confidence then shall be thy strength. Isa. 30. 15. This Faith will make thee more Strong in the Lord, and Bold in thy God; than all the Forces thou canst ever raise from thy own Works. For if thou Build there, Alas, 'Tis but upon the Sands and the Flouds: And still thou wilt be a stranger to Peace and Rest. After thou hast done all that ever thou canst, yet wilt thou find so much Fault and imperfection in it; That like many others, who do Best, Thou wilt be most Unsatisfyed with thy own Doings. So that I cannot think the Quietness and Assurance for ever, Isa. 32. 17. is so much the Effect of our Own Righteousness, as of the Righteousness of God. For we who have Believed, do enter into Rest. Heb. 4. 3. And after ye Believed in Christ, ye were Sealed with the Holy Spirit of Promise. Eph. 1. 13. But they that still insist on the Justification by Works, are never like to taste the Sweetness of Grace. For the Rest and Rejoycing, comes of Faith and Believing. And this is the Joy and Solace of Faith, That our Lord Jesus is the Son and Heir of Heaven; and that we in Him, are the Children and Heirs of God, and Joynt-Heirs with Christ. For upon what does all our Salvation

vation depend, but upon the *promised Mercy* of God in Christ Jesus? And what *Receives* and *Embraces* the Promise, but our *Faith*? To *Love* God, indeed that fits us up to *Live* with God. But O how can we Love a *Judging, Punishing* God, that is against us; Till we *Believe*, That he is *Reconciled* to us, and upon terms of *Peace* with us? For we *Love him*, because he *First Loved us*; and *have known and Believed the Love, that God has to us.* 1 Joh. 4. 16.

And tho' some, in their Writings of *Faith*, Suppress and *Stifle*, (or only *Fear* and *Disgrace*,) the *Trusting* part of Faith: I wonder, that any *Conscious Sinners* dare do so. And I much more wonder, That any *Ministers* or *Members* of the Church of *England*, should ever offer to do it. When the Church makes this *Trusting* so *Essential* to Faith, and even the whole *Description* of it. (Hom. of the Pass.) Faith is called, [*A sure Trust and Confidence in the Mercies of God; whereby we persuade our selves,* (Not only that Christ Dyed, to put us in a *Capacity* of Pardon; which is all that some will please to allow: But) *That God both hath and will, Forgive our Sins: That he hath Accepted us again to his Favour; Releas'd us from the bonds of Damnation; and Receiv'd us again into the number of his Elect people: Not for our Merits or Deserts; But only and solely for the Merits of Christ's Death and Passion.*— And *this Faith is the only Instrument of Salvation*

now

now left unto us :--- Even stedfastly to behold Christ Crucified with the eyes of our Heart ; and only Trust to be Saved by his Death and Passion ; And to have our Sins clean Wash'd away, through his most precious Blood. (And first Part of Serm. of Faith.) [Faith is not only the common Belief of the Articles of our Faith ; But it is also a true Trust and Confidence of the Mercyes of God, through our Lord Jesus Christ, and a stedfast Hope of all Good things to be received at God's hands.] And instead of Cautioning us against such Doctrine ; The Homily of Salvat. reciting the words of St. Ambrose, [They who Believe in Christ, are Saved without Works, by Faith only, freely receive Remission of their Sins.] Thus descants upon 'em : [Consider diligently these words ; Without Works, by Faith only, Freely we Receive the Remission of our Sins. What can be spoken more plainly, than to say, That freely, without Works, by Faith only, we receive Remission of our Sins ? (And then ends thus) Faith q. saies to us, Unto Christ only I send you, to take away your Sins ; Forsaking therein all your good Vertues, Words, Thoughts, and Works ; and only putting your Trust in Christ. (This is very plain Speaking ; Yet saith the next Hom.) All will not serve with the Contentions : But they will forge matters of Contention ; when they have no occasion for it.] Which was a Prediction, that some, in these dayes, are
very

very officious to *Verify* upon themselves.

But when our *Articles* of Religion, do call this, *Godly and Wholsom Doctrine*; and some of our *Fathers* and *Sons* of the Church, now *Gird* at it, and *Thunder* against it; as *Pernicious*, if not *Damnable*, Doctrine: Shall we hear the Church, or these *New Doctors*? If we must hear *Them*, why then be not the *Articles* and *Homilies* publickly condemned? Nay, Why are they still *Recommended*, to be Read in Churches? And made the very *Test* of a Son of this Church; Yea *Impos'd*, as the *Terms* of coming into its *Ministry*? How does this consist with what we so often hear from *Pulpits*, and see from the *Press*; Such *contrary* Notions, and *confident* Assertions concerning *Faith* and *Justification*; As if the Authors of 'em, were *Sworn Enemies* both to *Articles* and *Homilies*?

I know how courselly the former have been Treated by some of late, from whom one might have expected better Words. Tho' they have chose to *Swallow* what they find themselves unable to *Digest*: Yet they might forbear to Reproach their Church, and their own *Act* both together. But now it may be counted a Favour only to *Expound* the Articles; When so many cannot forbear to *Expose* 'em. Indeed the late *Exposition*, that seems to be rather a *History*, than *Decision* of the Controversie, yet gives the Beam a gentle Turn, so much past *Æquilibrium*; That one, who
never

never had the Honour of the great *Author's* private *Conversation*, may notwithstanding, thereby attain to a pretty good Understanding of his own *Opinion*.

However the *Variety* of Senses is Entertaining, The *Acumen* and *Dexterity* of management very Taking, and the *Pacific* Healing Design commendable and Praise-worthy : (For where we cannot all Think alike; There must be some *Bearing* and *Forbearing* one another.) But yet *Contradictions* will never be *Reconciled*: And Doctrines derogating from God's *Free Grace* and Christ's *full Merit*, (by such as have *Experienced* the One, and *Confide* in the Other,) cannot well be *Digested* or *Endured*.

We have long had a good honest *Exposition*, that has done the *Articles* Justice, in shewing their fair Agreement with the holy *Scriptures*. And indeed they do so far Explain themselves, in their own *Evidences* of Expression, That every true *Believer*, (though no Scholar,) is ready to be a *Subscriber*. And others, of the old *Leaven*, cannot but see so much *Naked Truth* in 'em, as gives 'em a *Prejudice* against 'em, beyond any possibility of *Reconciliation*: However any may seek to *Hide* that Truth, by Wrapping it up in the Clouds of a *Polemic Dissertation*. And when they seem to praise the *Moderation* and *Wisdom* to be observed in our present *Articles*; And make a *Flourish*, as if they had them on their

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Side;

Side ; Or could Expound them to their own *Cue* : They might be much better pleas'd with a *New Sett* : Or at least, be very Willing to Abate half a *Dozen* of the Thirty nine; Those in particular, that Exalt the *Grace* of God so *High* ; And Humble the *Pride* of man *Lower* than they have a mind to be thrown. Now here some that Glory in their *Sonship*, might do well to shew so much Dutifulness to their *Mother*, That many who Dissent from the *Discipline* may not be known, (not to say *Spighted*,) for being a great deal more *Orthodox* in the *Doctrine* of this Church. But how Uneasy soever any Sons of the Church are to be so Tied up; I cannot think the Time is come, when there should be a Necessity of Coyning a *New Sense* of the *Old Articles* ; Or that any Alteration of our *Affairs* should call for a Change in the *Doctrine* of our Church ; i. e. (as I have all along understood it) the *Doctrine* of the *Gospel*.

But if they quarrel some *Obsolete* words, or *Immodish* expressions in Homilies, Must the *Doctrine* also suffer for those? They may be Amended ; (*Si placeat*,) But I wish that the Teachers of a *Novel-Faith*, would let the *Doctrine* alone : Lest it fare never the *better* for such daring *Innovators* : Who, in my opinion, should rather have kept out of the Church ; than come into it, to make so bold with their own *Subscriptions* ; as well as her *Determinations*. When they can set up the Loud Out-

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cries of no less than *Ruin* to the *Church*, from such, as they think, are not *Exact* enough in the *Lesser* matters; which the *Author* of "EIK. B A Z. (To the Pr.) calls, *The Skirts and Suburbs of Religion*: And yet themselves never stick so desperately to *Strike* at the very *Substance* and *Vitals*.

But whatever a Great man says against *Faith's Justifying*, only as it apprehends the *Merits* and *Righteousness* of *Jesus Christ*; I dare admit this *Principle*, even in the *Engagement* with an *Antinomian Champion*; Depending on a *Good Cause*, and the *Authority* of a *Sound Church*: Without presuming on my great *Luck*, or the *Adversary's little Cunning*. The *Book*, out of which I quote this, and some *Books* of the *Like Argument*, wherewith I am well pleas'd in the *main*, I should *Admire*, as *Excellent* throughout: If they had but another *Turn* given them; as to the matters of *Faith*, taught by *Ours*, and by all the *Reformed Churches*.

And whatever you may *Read* in some *Books*, or *Hear* in some *Sermons*, to the *Contrary*, Be so *Rooted* then, and *Established* in the *Faith*, Ephes. 2. 7. That no *Cavils*, or *Scoffs* of the *Adversary* may ever *Shake* or *Shame* you out of it. O *Strive* together for the *Faith* of the *Gospel*: In nothing *Terrified* by your *Adversaries*. Phil. 1. 27. 28. Let them talk never so *Confidently*, or *Reproachfully*. But learn *Resolution* here of our *Apo-*

stle; 2 Tim. 1. 12. *I am not ashamed; For I know whom I have Believed: And I am persuaded, That he is Able to Keep that which I have committed unto him, against that day: Even My-self, and the Whole of my Salvation, I have put into his Blessed Hands: And I doubt not of his Sufficiency, for my good Security. I set my Heart at Rest: Not because I have gone through such Offices, or done such Works: But because my Redeemer Liveth, who is Able to Save me: and Invites me to Come to him; That I may be saved by him.*

Thus, (*Christians*), By the hand of *Faith*; Take and Apply the *Lord Jesus*, with all his *Saving Benefits*, to *your selves*; To *Rely* on him, for *Salvation*; and lay all the *Streß* of your *Eternal Bliss* on him alone: So as if he *Fail* you, ye are for ever *Lost*: And so to *Trust* your *Whole Salvation*, on the *Meritorious Ransom* of your *Saviour*; As to have no other *shift* or *Reserve* in the *World*: To *Reckon* upon no other way of *Help* and *Relief*, If this will not do: To *Despair* of *your selves*, and of all other *Creatures*, for the obtaining *Everlasting Salvation*: And to put all that ever belongs to your final *Well-fare*, into the sole *Custody* of *Christ Jesus*; And to *Confide* in the *Help* that is laid upon him, the *Almighty Redeemer*; and in no other: This is to *Take* and *Apply* him to *your selves*; and *Rely* upon him *alone*, without any to go *Partakers* with him; Or any other *Refuge*, to turn
in

in at; should he *Disappoint* you: *Looking for the Mercy of our Lord Jesus Christ, to Eternal Life.* Jud. 21.

And thus poor *helpless* Creatures must do; and not dream of a *Self-sufficiency*, To be like the most High; whose Prerogative is, to *Depend* upon none out of *Himself*: But be glad to *Seek* further; and take *Sanctuary* elsewhere; To stay upon the *Holy One of Israel*, and put themselves into the hands of *Jesus Christ*, that Almighty *Helper*, with whom alone they may be *Safe*; and there set their hearts at *Rest*. For our *Need* and *Impotent* state throw us upon other *Security* and *Resorts* abroad, than what we find at *Home* in our selves, fit to be *Relyed* on. And if *David* said, *He had Fainted, unless he had Believed*: We need not be ashamed of that *Prop* to our Weakness: But may rather *Rejoyce in Christ Jesus*; and Bless the *God of our Salvation*, for that most comfortable *Retreat*: And there *Solace* our selves, as *Psal.* 116. 7. *Return unto thy Rest, O my Soul; For the Lord has dealt bountifully with thee.*

And this now is no *Intoxicating Opiate*, to stupify *Conscience*; But a *Divine Recipe*, most needful to settle the *Soul*. 'Tis Building upon that *Rock*; Rom. 9. last ver. *On whom whosoever Believeth, shall not be Ashamed.* Tho' *Un-godly Sinners*, by their blind *Presumption*, *Dash* themselves against this *Rock*; And so he proves also for the *Fall* of many: Yet true *Believers* can never be *Establisht* on any other

Foot. And therefore, others *Profanation* of the Sanctuary, must not *Drive* them from it : When it is not possible for them to *Live*, and be well without it. For Christ is both *our Life*, and *our Peace*. Col. 3. 4. and Eph. 2. 14. Without his *Quickening Spirit*, We are *Dead in our Sins* : And without his *Propitiating Merit*, we are *Dead in Law*, and *Condemn'd* at the *Tribunal* of God.

O here's the *Blood* that *speaks better things*, than that of *Abel* ; Which call'd for *Wrath* and *Vengeance* : But this calls for *Peace* and *Reconciliation*. And no *Balm of Gilead*, so effectual, to *Heal the Wounded Spirit*. Therefore, As the *Woman Believed* she should be *Cured*, If she but *Touched Jesus* : and so she *found it*, according to her *Faith* : Mat. 9. 21, 21. Thus do thou *Venture*, (Christian,) by *Faith*, to *Touch* thy *Saviour* : Tho' thou art sensible of thy *Filthiness* ; (as she was,) yet go to that *Fountain*, *opened for Sin*, and for *Uncleanness* : And he will not *Reject* even the *Filthy*, that come to be *Purged* and *Healed* : For he knows, that else it will never be done ; Tho' thou *Spend* all thy *Living*, in *Seeking* after other *Helpers*. But thus shalt thou find the *Lord Jesus* with thy *Spirit*, To *Receive* thee ; and to *Perfect* what concerns thee. When therefore the *Conscience of Sin* pulls down thy *Soul*, O look to *Mount Calvary*, To see all thy *Debts discharged*, in thy *Dying Saviour*. And hence will *Result* the *Joy and Peace*

Peace in Believing. For what so *saddens* us, as our Sins? And what *Sins* are those, which the *Bloud* of the Son of God cannot *Clenſe* us from?

Have respect then to the *Promise* of God in him: And Trust to find it, *Performed* to thy self. O betake thy self to *Christ Jesus*: Saying, *Lord, Save me, or I perish.* One good *Look* of thine, to me is more *Worth*, than a *World*. O what so *Reviving*, as for thee to tell me, *Thy Sins are forgiven?* And for thee to say to my Soul, *I am thy Salvation?* From thee is all the *Hope* I have of it: For nothing in my self dare I *Rely* upon: But to my Lord *Jesus I look*: and from him alone is all my *Expectation*. I throw my self upon him: I leave my self with him: And *tho' he slay me, yet will I trust in him.* And then thy *Faith* will be counted to thee for *Righteousness*: Not because of its *Worth*; as 'tis Thy *Work*; But because of his *Worthiness*, whom it takes and *Appropriates* to thy Soul. For Faith *Receives* but not *Deserves*, the Benefit.

When no *Evidences* then of thy *Worthiness* do appear; (Like the *Sun* and *Stars* hid in *Cloudy* times;) yet *Faith* will shew thee *Merit* enough in thy Redeemer: and *Refer* thee to Him, for what thou findest *Wanting* in thy self. Nor is this making too *Bold* with him; When as he *Calls* thee to him: And be sure, will not *Invite* thee, to *Deceive* thee; But be *Better* to thee, than can be *Imagined* by thee.

What time thou art Afraid then, O Trust in him; and Cheer up: After the Example, Psal. 43. 5. Why art thou Cast down, O my Soul; and why art thou Disquieted within me? Hope in God; for I shall yet Praise him; who is the Health of my Countenance, and my God. Nay Faith is the very Band of Union, to Incorporate thee with thy Saviour, As a Member of his Body: And as Manducation and Eating of thy Meat, makes it Thy Own; and Converts it into thy Substance: So Believing in Jesus, Eying him, as the only Saviour, and Acquiescing in him, for all thy Salvation: This is the Ligament to fasten thee to him; And the Means of Conveyance, to make him Over to thee. And here is the only Sure Hold: For if thou Abide not in him, thou wilt Perish. Joh. 15. 6. But Believing, thou shalt have Life through his Name. Chap. 20. last ver. Yea the Lord will save the Righteous; (Not because of the Righteousness, that is in them; But) because they Trust in him. Psal. 37. last ver. To whom sware he, That they should not enter into his Rest; but to them that Believed not? Heb. 3. 18. But ye are Christ's House; if ye hold fast the Confidence, and the Rejoycing of Hope firm to the end. ver. 6. Cast not away thy Confidence then; which has so great Recompence of Reward. Chap. 10. 35. Whoever would put thee out of it; Be no more persuaded to part with thy Faith, than to part with thy Saviour, or thy Soul. Be strong in Faith, giving
Glory

Glory to God: Like the *Father* of the Faithful; Rom. 4. 20. And let the World see, That thou servest the *Lord*, whom thou *Darest* Trust.

And tho' thou art a miserable *Sinner*: He will be the more Glorified, to be thy *Saviour*. Tho' thou hast been Guilty of *great Sins*, before thy *Conversion*; Yea and *since* too: Yet why did he Bear the *Punishment* of 'em, If thou must *Bear* it? Tho' thou wantest *Righteousness*, to Recommend thee: He has enough, To make thee *Accepted* in him. And the Justice of Heaven is more *Satisfied*, in his Suffering *Once*; than in thy Suffering *for ever*. Nor is God only *Merciful*, but *Just*, in *Justifying* the Believers on *Jesus*. Rom. 3. 26. *Faithful and Just to Forgive thee thy Sins*. 1 Joh. 1. 9. And he that did cast an eye of Pity upon thee, even at the *Worst*; Be sure, will not cast thee off, when it is grown *Better* with thee. As the *Apostle* argues; Rom. 5. 10. *If when we were Enemies; we were Reconciled to God, by the Death of his Son; Much more being Reconciled, we shall be Saved by his Life*. He that would not *Disdain* thee, when there was nothing of *Invitation* in thee: Will he *Desert* thee, after his own Blessed work begun in thee, Invites and *Engages* him, to *Perfect*, what concerns thee? *Wherefore shouldst thou so Fear in the days of Evil; when the Iniquity of thy heels shall compass thee about?* Psal. 49. 5. For God in *Christ* binds himself in a *Covenant of Grace* and

and *Friendship* with all Believers : And then the *Law* of *Friendship* obliges to bear with *Failings* and *Infirmities*. So that when thou sinnest of *Frailty*; and art carryed away with the *Force* of *Temptations*, to do the Evil which thou wouldest not; yea and when old *Reckonings*, and *Past Sins*, *Regurgitate*, and make new Head against thee; Thou hast an *Advocate* with the *Father*, *Jesus Christ* the *Righteous*, and he is the *Propitiation* for thy *sins*. 2. Joh. 2. 2. So that the sinful evil shall not be *Charged* upon thee; When thou dost not *Approve* of it, nor *consent* to it: But makest thy *Prayers* and *Resistance* against it. That which thou bearest then as a *Burden*; and Longest and strivest to get Rid of; Tho' it Annoy thee; it shall not *Destroy* thee. For Christ has once *Attoned*, and still *Intercedeth*, for such *Transgressors*. And where any has ought against 'em; He will place it on his own *Account*; and so bring off, and cleer 'em.

Dost thou then Confess thy Sins, and Endeavour to *Break* them off; yet dardest not *Trust* him to *Forgive* em? Thus thou thinkest worse of thy *Heavenly Lord*, than thou would'st do of any worthy *Friend* upon Earth; from whom thou would'st be bold to expect such *Favour*. Whereas the Blessed Saviour, will not only *Equal*, but *Exceed*, all the Kindest *Friends*, that thou knowest in the World. O cast thy self then upon that *Mercy*, which
lyes

lyes open to all that are in *Misery*: Not because thou art *Worthy*; But because thou hast an Almighty and most Gracious *Redeemer*, who distributes it *Freely*. Expect it from him, *without Money, and without Price*: Not because Thou canst so well *Pleaze* him; But because *Mercy* best Pleases him. Mich. 7. 18. Not for *thy* sake: But for his *Own*; Isa. 43. 45. For the *Fulness* of that Love, which *Covers all the Multitude of thy Sins*. And when ever thou Fallest into any of 'em; Do but make Conscience to *Rise* again; And let thy Heart *Cleave* to nothing that God Abhors.: Nor *Allow* thy self to run on in any *Known* way of Wickedness: And then thy Sins Remaining, when not *Reset* and Cherished, shall not be *Imputed*.

Thus Let *Faith* in Christ still be thy *strong Hold*: But by a *Conscientious* Carriage, be full of Care, to keep that Faith in good Heart: So to keep up the good *Intelligence* with Heaven; By walking in thy *Integrity* before the Lord. Nor Harden thy Heart against *Repentance*, when sensible of thy *Offences*: And let not that Heart *Condemn* thee, For shutting thy eyes against the *Light*, which shews thee thy Duty. For the *Bolder* thou makest with Sin; The less *Bold* shalt thou be in thy God. And the better thou *Keepest* in with him; the more *Confidence* shalt thou have towards him. Tho' none of thy Holiness can *Merit* Heaven; yet he that has *Merited* for thee, *Ap-
points*

points thee in this way to walk thither. And tho' thou dost not *Establish thy own Righteousness*; Nor *Trust* to any thing that thou dost; (Not to any of thy Dutyes, for more than belongs to 'em; *i.e.* Thou must not Trust to 'em, for Christ's part :) Yet because Justified persons have somewhat more to do, than *Trusting* in Christ Jesus; Let me shew, briefly, for thy Satisfaction and Establishment, (as such a one,) What God now *Requires*, and will *Accept*, of thee.

If then thou dost not take up with the *Antinomian* conceit, To ask, What need I do any thing; when Christ has done *all*? Yet dost thou run the sense of thy *Insufficiency* to such an Extream, as to count the use of all thy Endeavours but a meer *Impertinence*; and askest, What is all my *Labour* worth? Or what will it *signify*; Let me do whatever I can? Do not think that Grace will be ever the less *Free* for all thy *Labouring*: But tho' there is no *Merit* in it; yet Grace may be justly withholden, for *Want* of it. And still must thou be giving Proof and Evidence of thy *Believing*, in thy *Working*; And have a Careful heart, to know *what the Will of the Lord concerning thee is*: And put forth all the *Strength* thou hast, to do the things which he *Commands*.

Thus then the Case stands,
He Requires thee to Mortify all thy *Lusts*;
and to Break off all thy *Sins*; To yield him
entire

entire Obedience, and to *Abound* in the Fruits of *Righteousness*.

But then for all this, he allows Thee *Time*, and will Supply thee with *Strength*; And will *Accept* thee, doing it in such manner, and by such Degrees, as thy *Frailty* will admit. And he does not expect, that all on a *sudden*, thou should'st shake off every Corruption: But that thou should'st Labour to Subdue 'em; according to that *measure* of Strength thou hast receiv'd. And when thou layest thy *Designs*, and bendeſt thy *Forces*, against the Sins that hang upon thee; Tho' thou art not presently rid of 'em, He will *Accept* thee.

And tho' thou canst not quite Banish the Corruption from *Dwelling* in thee; Nor get the full and perfect *Conquest* over it: Yet if thou *Warrest* against it, to prevent the *Reign* of it; And wilt not yield thy self a *Vassal* to it; But when ever thou art carryed *Captive* by it, Thou groaneſt under the *Bondage*; and struggleſt to Regain thy *Freedom*; Thou ſhalt be *Accepted*.

Thy Lord does not look for *Unſinning* Righteousneſs now from thee: For if all were ſo *Right* and well with thee; Of what uſe then would the *Saviour* be to thee? Hadſt thou a full *Sufficiency* in thy ſelf; There would be an end then of *Leaning* by Faith upon him. He expects not that thou ſhouldeſt punctually answer all that ever the Law *demand*s: But that thou ſhouldeſt *Approve* his Law; and have

have a *Will* present to do it; and Desire and strive still *better* to Fulfill it. And if thou hast a sincere *Love* and *Respect* to all his Commands; Tho' thou *failest* in the performance of many Particulars, he will *Accept* thee.

He would have thee *Fruitful* in Good works; And to let *thy Light shine before men*, that they may see 'em. Yet he expects not now the *Harvest*, but the *First-Fruits* of Goodness: And stands not so much on the *Actions*, as the *Affections*; Not on the Perfection of the *Work* done; But the Readiness of *Mind*, and Alacrity of the *Heart*, that it comes from.

The Righteousness *Inherent* that he calls for, is not an absolute *Freedom* from Evil, or a *Perfection* of Obedience: But the *Confessing* of thy Unrighteousness, and *Bewailing* thy Sinfulness; And *Longing* and *Labouring* more and more to get out of it; and to Rise to a more eminent *Height* of Newness of Life; And to Fill up all the *Wants* and Imperfections, by Faith and *Affiance* in the most Holy Saviour. And then tho' I dare not tell thee, (as some do,) That Christ has *Merited* this for thee, That thou should'st be Justified by thy *Own* doings, and *Inherent* Righteousness; yet I dare Assure thee, That *Imperfect* Services shall be taken in *Good part* from thee; when thou art by Faith *Interested* in the *Perfect* Mediator and Redeemer. 'Tis through
his

his Death, that the God of Heaven Reconciles us ; and so presents us *Holy and Unblameable, and Unreproveable in his sight* : (Not upon the impossible condition, That we never any more do Amiss ; But) if we continue in the Faith, Grounded and settled, and be not moved away from the Hope of the Gospel. Col. 1. 21, 22, 23.

Put forth thy self then to do as thou canst : And that will give thee a Testimony of Conscience, which shall be thy Rejoycing : In Simplicity and godly Sincerity, to have had thy Conversation in the World. 2 Cor. 1. 12. And when thy Heart Condemns thee not, for any Wickedness allowed in it : Then shalt thou have Confidence towards God ; and find his Kingdom within thee, to be not only Righteousness, but Peace, and Joy in the Holy Ghost. So that thou maist take Comfort even in the Personal Righteousness ; as it is an Evidence of Grace, and of thy Implantation in the Living Vine. And thus proving thy own work, thou maist have Rejoycing in thy self, and not in another. Gal. 6. 4. Unless it be in Him, that has made thee to Differ ; and Alter'd thee so much for the Better : Yea in Him, who (according to that New Covenant, which thou art under,) has promis'd to put his Law, not only in thy Mind, (to Think of it ;) but in thy Heart ; (to Delight in it ;) And cause thee to walk in his Statutes, and to keep his Judgments, and do 'em ; Ezek. 36. 27. And (for what thou failest,)

To

To be *Merciful to thy Unrighteousness and thy Sins*; and remember *thy Iniquities no more*. Hebr. 8. 10, 12. Thou hast Encouragement then to go on *cheerfully* with thy duty; Tho' it be attended with *frailty*: And *Delight to do the Will of God*, according to the *proportion* of thy ability.

But having done thy *Best*, *Trust* to nothing that thou dost: Nor Mistake thy *Way*, for thy Journey's *End*. No, Let thy *Saviour* alone still have the *Honor*; to Be thy Refuge and Fortrefs, thy Tower of Defence, and Rock of Salvation: Where thou layest up all thy *Hope*; and on which thou hast all thy *Dependance*. Nor think it enough to imitate them, who make him no other Amends, for sharing his Honor, in *Satisfying* for themselves; but only to shut up their *Collects*, *Per Jesum Christum Dominum nostrum*. (As the *Acute Pemble* perstrings the *Romish Faith* :) 'Tis not such a *Formality*, that will pay him his due *Glory*. But even when thou dost the best *Service* to him: Yet must thou Repose all thy *Hope* and *Confidence* in him. And as thou must not so Depend upon his *Mercy*, as to neglect the Care of thy *Duty*: So neither have such *Dependance* on any of thy *Duties*, as to cast away thy *Trust* in his *Mercies*. Only give Duty and Obedience their due place and Office, *under* thy Lord Redeemer: But ascribe not the Work and Glory of *Christ* to the best of thy *Works*; Set 'em not in *Competition*

tition with him ; much less in Opposition to him : To make them the Price of Redemption ; or Meritorious of thy Salvation. O never think to set up such a Righteousness of works ; as shall Satisfy the Justice of Heaven : Without being Beholden to the Satisfaction of Christ Jesus. But humbly bewailing thy own Unrighteousness, Plead the Righteousness of thy Saviour ; as that wherein thou wouldst be Found ; And by which thou resolvest ever to Abide.

For (according to the *Belgic Confession*,) *We shall strait be Overwhelmed with the Majesty of God ; If we present our selves before it, Trusting either to our selves, or to any other Creature. And there will be nothing but Doubting and Wavering ; And the Conscience always Staggering, and in Torment ; Without an entire Reliance on the Satisfaction of Jesus Christ.*

And to the Church of *Bohemia*, *Christ alone, is our Perfection and Fulfilling of the Law ; Our Life and our Righteousness ; And whosoever Receive him by Faith, And repose the Trust of their Souls in him ; Have all their Sins Washt away in his Blood. So that after they need not fear Condemnation.*

And the Council of *Auspurg* does not Mis-call it, *Pharisaic Blindness*, to Mis-like the Doctrine of *Justification by Faith* ; which *Extols the Honour of Christ ; Offers sweet and sure Consolation to Godly minds ; Teaches the true Knowledge of God's Mercy : Produces his right Worship, and Eternal Life.*

And accordingly, have all those *Protestant Churches* in the World, The Confessions of whose *Faith* I have seen, Signified their Sense of this *Doctrine*. A *Doctrine* that quells our *Fears*: and Raises our *Souls*; from *Jealousy* of the Lord's Mercy, to *Rejoice in Hope of his Glory*; From Groaning under the *Body of this Death*; To Sing Praise unto God, that gives us the *Victory through our Lord Jesus Christ*.

But they that set men to dig Justification, out of the *Mines* of their *Own Righteousness*, Push 'em upon an *impossible Task*; and Stretch Conscience upon a *Tormenting Rack*; To *Sting and Wound*; Without offering any true *Ease and Healing*: Proposing such a *Method* of Justification, wherein it can never be *Effected*: And yet Insisting *peremptorily* upon it; That so it *must* be done; Whipping, and Spurring poor Creatures, to Carry *Mountains*; For which, when they see their utter *Insufficiency*, Thus their Peace is *Ruined*; And there they are left in doleful *Distress*, and Desperate *Agony*; And so Frighted from *Reliance* on the Blessed Jesus; That they scarce dare turn their Heads to *Look* that way.

O miserable Comforters! That would drive us out of this *Resort*! Wretched Christians! That to *Derogate* from the Merits of *Christ*; As if they were not fit to be *Relied* on: Which are indeed the only *Stay* for a poor Sinful Soul, to take hold of: If ever that Soul would have *Peace*, and be at *Rest*. God knows what sorry

Keepers

Keepers of the Peace we are ; And how ill it is preserved, when lying only upon *us* : Who are every day *Breaking* with him, and *Flying* out against him ; after he has been Reconciled to us. 'Tis his *Peace* alone, that *Keeps our Hearts*. Phil. 4. 7. And in me ye shall have Peace ; (saith our Lord : *John* 16. last ver.) Not in all the best that ever you can do *your selves*. And therefore, 'Tis in *Christ Jesus*, that we must *Rejoice* ; and not have any Confidence in the *Flesh* : Phil. 3. 3. Nor be so Hardy, as to cast our selves upon a Trial, by that *Law* ; which will for certain *Condemn* us. For our *Sinning* against the Law, has not *Freed* us from it ; And where-ever we come Short of Obedience to the *whole Law* ; We are guilty of *Sin*, and Liab^{le} to the *Curse*. Nor can we through vertue of the *Gospel-Covenant*, be Justified by our *Personal Righteousness* : Because there's no Less *Perfect Righteousness* requir'd in the *Gospel*, than in the *Law* : The same holy *Rule* being still in full force. And if we are Justified by *Inherent Righteousness* ; Then are we still under the Covenant of *Works* : For if it be of *Works* ; it is no more of *Grace*. Nay, Such as make Obedience and Perseverance, the Condition of our *Justification*, offer that which can never be accomplish'd till our *Death*. And so no Justification, (according to them,) is to be had in this *Life*. And then, (in the Judgment of our *Church*,) neither can one *Good Work* ever be done in this Life. For we are taught, (*Art.* 12.)

That *Works* are the *Fruits of Faith*; and follow after *Justification*. And (Art. 13.) That *Works* done before *Justification*, are so far from being Good and pleasing to God, that they have the Nature of Sin. And if *Justification* be only a *Reversion*, and Suspended for Term of *Life*: Where then is the *Peace* and *Joy*, which Believers have in it, as a *Done-thing*, already Past? For so the *Apostle* speaks of it; *Rom. V. 1. Being Justified by Faith, we have Peace with God.* And if we are *Justified by Faith* in our Saviour's *Blood*; What *Works* then are joined with that? For what is *Faith* in his *Blood*, but a Depending upon the Meritorious *Effusion* of that precious *Blood*, for the *Gratuitous Remission* of our *Sins*? And, if God *Impute Righteousness without Works*; *Rom. 4. 6.* Then we may indeed Rejoice and Triumph in the Blessed *Effects* of his *Grace*, already wrought in us: Which is the true *Ingenious Spirit* of the Gospel; Opposite to that *Servile Spirit*; which some are at so much pains to bring *Believers* under.

And when God in *Mercy*, (with regard to our *Necessity*, and for the Relief of our *Impotency*,) hath given out the *Subsidiary* command, provided for our Lapsed state, That we should *Believe on the Name of his Son*: (And so Believe unto *Righteousness*, and to *Salvation*:) How do they Slight their *Souls*, and throw away their *Salvation*, that make Light of the only *Mediator*; and Dispute and Cavil themselves out of their *Faith*: and make but a *Jest* of Believing in

in Christ, to the Saving of the Soul! O what Madness, to reject the only sure *Hold* in the World, and stand off from the only safe *Refuge*, where *Rest* is to be found for the *Soul*?

Men may *crack* of their Righteousness, Good Conscience, and Innocence: And well if such as Boast most of it, had more to shew for it. We *plead* as much as ever they can do, for it. And therefore our *Doctrine* can bring no one under any *Danger*, for the want of it. But then if it be Charg'd upon us, as our *Crime*; That we Caution men, from *Trusting* to it: We are willing to bear that *Burden*; And wish they do not bring a far *Heavier* upon themselves; Whose turn nothing will serve, But they must work their own *Justification* out of it. One would think their *Proud* Opinion should need no other *Confutation*, But to hear Conscience tell 'em their *Own*; What they have *Done*; and What they do *Deserve*. But if nothing save the *Tribunal* of God will Silence 'em; Thither we must *Remit* 'em. And when it comes to the Putting to, For Life and Death *Eternal*; I doubt not, but the *Best* then will soon have enough of it; And be glad to betake themselves to another *Plea*. All *Sophistical* Wrangling for the *Merit* of Works will be for ever dashed, and struck Dead, at that *Judgment-Seat*; Where will be no Trifling or *Collusion* of Words; but all shall be Search'd and Tried to the *Bottom*; Before that Glorious Majesty, whose *Brightness*, (As one of our first *Reformers* represents it,)

Darkens

Darkens the Sun ; Whose Strength Melts down the Mountains ; Whose Anger Shakes the Earth ; Whose Purity makes even the Heavens look Sullied ; Whose Wisdom catches the Subtile in their Craftiness ; Whose Justice the Angels themselves cannot stand before ; Whose Wrath once kindled, burns to the Lowest Hell, and to the utmost Eternity. O let the Best men that ever Liv'd, offer their Lives and Actions to be Scann'd, before this most Worthy, but Dreadful, Judge Eternal: And then tell me, if Eliphaz said too much ; Job 15. 14, 15, 16. What is Man, that he should be Clean ? And he that is born of a Woman, that he should be Righteous ? Behold he puts no Trust in his Saints: And the Heavens are not Clean in his sight. How much more Abominable and filthy is Man ; who drinketh in Iniquity like Water ?

Though men may now Cavil it out with their Fellows: yet all the Defences and Confidences, how will they *Vanish*, at the Presence of their Glorious *Maker*, when he comes to Judge the World? And when the last Trumpet shall sound; They'll be rowz'd out of the fine *Golden Dreams* of their own Riches and Righteousness; and be Confounded even at the very Best *Worth* of their own; upon which they were wont so much to *Value* themselves; and not backward to make *David's* Confession; Psal. 119. 120. *My Flesh Trembles for Fear of Thee; and I am afraid of thy Judgment.* And may not this stain the *Pride* of all Glorifying in any thing that we have done, or can do; And Hum-
ble

ble the *Lofly Looks*, and bring down the *Haughtineſſ* of Man; That the Lord alone will be *Exalted* in that Dreadful Day; And to him alone, and not to any man, ſhall be all the *Glory* of the Salvation of every one that is Saved!

*Almighty Judge, how ſhall poor Mortals brook
Thy Dreadful Look,
Able a Heart of Iron to Appall;
When thou ſhalt Call
For every man's peculiar Book!*

*What others mean to do, I know not well,
But I hear tell,
That ſome will turn thee to ſome Leaves therein
So void of Sin,
That they in Merit ſhall excell.*

*But I reſolve, when thou ſhalt call for Mine,
That to Decline;
And thruſt a Teſtament into thy hand,
Let that be Scann'd,
There thou ſhalt find, my Faults are Thine. Herb.*

And if any ſtill think, they can ſtand well enough upon their own *Legs*; And are for *Eſta- bliſhing their Own Righteouſneſs*: O Chriſtians! Do not ye think it a *Disparagement*, to Imitate the *Spouſe of Chriſt* that is *Represented*, Cant. 8. 5. *Coming up from the Wilderneſs, Leaning upon her Beloved*. But as your *Weakneſſ* makes you all to need the *Prop*: So will you ſhew your *Wiſ- dom* in making *Uſe* of it. And take it not for
a thing

Submission, &c.

a thing of *Indifferency*, but your bounden *Duty*. When this is the *Command of God*, That you should *Believe on the Name of his Son Jesus Christ*. 1 Joh. 3. 23. O Bless his Name, That he has given you his Son, to *Believe in*; And *Oblig'd* you to that, which is your only sure *Support*, and ever-lasting *Consolation*. And let no *Disputers* or *Scorners* abroad in the World; Nor any *Unworthiness* or *Failings* at home in your selves, ever pluck you from this *Fastness*; Nor Wrench you out of this *Fiducial Affiance* in the Lord, your *Righteousness* and your *Redeemer*. But Look to the Blessed *Jesus*; And *Depend* all upon him: And hope for *Life*, only from his *Death*: And Trust to his *Merits* and *Righteousness* alone, For the *Pardon* of all your Sins; For the Whole of your *Acceptance* with God, And all that ever you would have, to do you *Good*, both here and For ever.

And thus *Submitting to the Righteousness of God*, And *Reposing your Confidence* in the Son of God; your *Expectation* shall not *perish*: You shall not be *Asbamed* of your *Hope*: But shall *Believe*, to the *Quieting* of your Minds, and to the *Saving* of your Souls.

Collect for Fifth Sunday after *Epiph.* and part of *Sexages.*

O Lord, who seest that we put not our Trust in any thing that we do; We beseech thee, to keep thy Church and Household continually in thy true Religion: That they who do Lean only upon the Hope of thy Heavenly Grace, may evermore be Defended by thy mighty Power, Through Jesus Christ our Lord. Amen.

F I N I S.

